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TRANSACTIONS

AND

PROCEEDINGS

OF THE

AMERICAN PHILOLOGICAL ASSOCIATION.

1898.

VOLUME XXIX.

PUBLISHED FOR THE ASSOCIATION BY
GINN & COMPANY,
9–13 TREMONT PLACE, BOSTON, MASS.

EUROPEAN AGENTS.
ENGLAND: EDWARD ARNOLD, 37 BEDFORD STREET, STRAND, LONDON, W.C.
GERMANY: OTTO HARRASSOWITZ, LEIPZIG.
FRANCE: H. WELTER, 59 RUE BONAPARTE, PARIS.

Norwood Press:
J. S. Cushing & Co. — Berwick & Smith
Norwood, Mass., U.S.A.

105987

CONTENTS OF VOL. XXIX.

TRANSACTIONS.

I. The Origin of the Gerundive 5
EDWIN W. FAY.

II. Language-Rivalry and Speech-Differentiation in the Case of Race-Mixture 31
GEORGE HEMPL.

III. The Omission of the Article with Substantives after οὗτος, ὅδε, ἐκεῖνος in Prose 48
J. E. HARRY.

IV. The Admetus of Euripides viewed in Relation to the Admetus of Tradition 65
HERMAN LOUIS EBELING.

V. Mute and Liquid in Greek Melic Poetry (II) 86
HERBERT WEIR SMYTH.

VI. Orthography of English Preterits 97
F. A. MARCH.

VII. New Words in Thucydides 104
JOHN D. WOLCOTT.

PROCEEDINGS.

Notes on Cicero, *Cato Maior* i. 28, ii. 34 v
CHARLES KNAPP.

Tacitus, *Annals* iv. 12 vii
EDWIN W. FAY.

On Lucian, *Timon* 18 vii
MORTIMER LAMSON EARLE.

The Latter Part of Lucretius, and Epicurus περὶ μετεώρων . . . ix
E. G. SIHLER.

Punning Allusion in Aristophanes, *Acharn.* 666 xiii
GEORGE DWIGHT KELLOGG.

Greek Words in Plautus xiv
HERBERT MÜLLER HOPKINS.

Disguising on the Stage as a Dramatic Device in Sanskrit Plays . xviii
A. V. WILLIAMS JACKSON.

The Archaeological Giro and the Philological Seminar xix
MINTON WARREN.

On the Nature and Scope of Aristotle's Homeric Criticism . . xxi
MITCHELL CARROLL.

The Pronunciation of Genitives in *-i* from Substantives in *-ius* and *-ium* xxv
E. M. PEASE.

Achilles and Ajax at Dice: A Vase in the Boston Museum of Fine Arts xxvii
LIDA SHAW KING.

The Literary Relationship of Juvenal to Martial xxviii
HARRY LANGFORD WILSON.

The Date of Ovid's Banishment xxxii
W. S. BURRAGE.

Notes on Greek Inscriptions xxxiii
JAMES M. PATON.

Was there a Letter Z in Early Latin? xxxiv
KARL P. HARRINGTON.

Did Agricola invade Ireland? xxxvi
ALFRED GUDEMAN.

Classical Archaeology — a New Force in Classical Studies . . . xxxix
J. H. HUDDILSTON.

Latin *ai* and *ae*: Diphthong or Monophthong? xl
E. G. SIHLER.

Roman Business Life as seen in Horace xliv
CHARLES KNAPP.

Notes on Eur. *Alc.* 501, Soph. *Ant.* 450–452, *O.C.* 1036 . . . xlvi
MORTIMER LAMSON EARLE.

Report of the Committee of Twelve xlvi

Complementary and Supplementary Defining Parataxis xlvii
GEORGE DWIGHT KELLOGG.

On Comparisons from Painting and Sculpture in Aristotle and Dionysios liii
MITCHELL CARROLL.

On the Versification of the Latin Epigraphic Senarii liv
ARTHUR WINFRED HODGMAN.

Report of the Committee on Spelling Reform lviii

Note on the Classical Anemone lviii
L. H. ELWELL.

Iphigenia in Euripides and Racine lviii
W. S. SCARBOROUGH.

Certain Functions of the Locative lx
HENRY F. LINSCOTT.

Note on *Antigone* 904–912 lxii
JOHN L. MARGRANDER.

Index lxvi

Bibliographical Record, 1897–1898 lxix

TRANSACTIONS

OF THE

AMERICAN PHILOLOGICAL ASSOCIATION.

1898.

I. — *The Origin of the Gerundive.*

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The last few years have been fruitful in new or old, but newly championed, theories of the origin of the Gerundive. Conway (*Classical Review*, V. 295 sq.) took up a theory of Curtius, which compared Lat. *-endo-* with Skr. *-anīya-*, or rather with an imaginary **-anya-*. Dunn (*ib.* VI. 1 sq., 264) criticised the inconclusive character of Conway's equations, and advanced a rather complex explanation, according to which *regendus* was extended from an infinitive **regven* by a suffix *-do-*. But **regven* is none too probable. Havet (*Mémoires de la Société de Linguistique*, VI. 231 sq.) advanced the proposition *ferundus* = φερόμενος. This equation was advocated by Thurneysen (*Kuhn's Zeitschrift*, XXX. 493 sq.) at some length. Its crying defects on the phonetic side are briefly stated by Stolz (*I. Müller's Handbuch der Klassischen Altertumswissenschaft*, II². 385). The advocates of this theory must also charge themselves with explaining the development of signification and syntax in the gerundive.

Two theories are associated with Brugmann's name, though the first of these (v. *American Journal of Philology*, VIII. 441 sq.) is properly to be charged to the account of Joh. Schmidt (v. Bersu, *Die Gutturalen*, 134). This theory derives *-nd-* of the gerundive from *-tn-*, and compares Lat. *secundus*

with Lith. *rétinu* and O. Pers. infinitives in *-tanaiy*. This theory, though taken over by Stolz (*l.c.* 311), has been abandoned by Brugmann (v. his *Grundriss der vergl. Gram. d. idg. Sprachen*, II. § 1109) for, as it seems to me, very good reasons (v. Wheeler's *Lautwandel u. Sprache*, § 198, and the literature there cited.) The second theory divides *fendo* (dat. sg. masc.) into an infinitival *fenw* — *d*, **d* being a postposition cognate with *cum* (v. Brugmann, II. § 1109 anm.). Negative criticism has already befallen this theory, viz. from Lindsay (*The Latin Language*, 545) and from Horton-Smith (*Amer. Jour. Philol.* XV. 196 sq.); on the other hand, it has already met a qualified acceptance at the hands of von Planta (*Grammatik der Oskisch-Umbrischen Dialekte*, II. 401).

Let us examine this theory with some minuteness. Brugmann infers an Italic postposition **d*, *de* on the basis of Lat. *en-de*, *in d-i*, *d-nunc*, *d-nec*, Avest. *nmaṇman-da* 'homewards,' Gr. ἡμέτερόνδε ἡμέτερον δῶ [chez nous], O. Ir. *do* 'to,' O. Eng. *to*, O.H.G. *zuo*, etc. On sifting this material, no proof of a postposition **d* remains: δῶ comes from **δώμ* 'house' according to the following scholars: Kretschmer (*K.Z.* XXXI. 358), Bartholomae (*Indogermanische Forschungen*, I. 310), Johannson (*ib.* III. 231), Streitberg (*ib.* III. 331, 347), Hirt (*Der Indogermanische Akzent*, 116). Even Prellwitz, in his *Etymologisches Wörterbuch d. Griech. Sprache*, does not explain δῶ as 'to,' though this etymology proceeds originally from Fick, while Stokes (*Bezzenberger's Beiträge*,

[1] Attention may be called in passing to the unsatisfactory nature of the proof that Lat. *-nd-* results from *-tn-*. Thurneysen's examples (*K.Z.* XXVI. 301 sq.) are not cogent. The cognation of *pando* with *πατέω*, πετάννυμι πίτνημι is no more plausible than its derivation from **pan-* plus a root-determinative *d-*; cognates are Lat. *spandyti* 'pendere,' O. Big. *pasti* 'agere,' and, in a general way, Germ. *span-nen*. Thurneysen's other example, got by deriving *tendo* from **te-tn-o*, is imaginary. This is as fanciful as when Conway (*l.c.*) derives *tendo* from **ten-yo*. The participle *tentus* (= πατός, Skr. *tatá-*) cannot disprove the determinative nature of the *d* of *ten-do*. Who shall tell us that **ten-tos* of the inherited stock of words did not drive from the field a newborn **tén-datos*, **tent-tos*: and if his argument from *tentus* is good, what will Thurneysen do with *pansus*, *passus*: *pando*? The manuals (Brugmann's *Grundriss*, II., p. 152, footnote, and Stolz in the *Handbuch*, *l.c.*) add no other examples, for *Panda*, Osc. *Patana*, is doubtless a Greek word (v. *infra*, p. 22).

XIX. 70) suggests cognation between δῶ and O. Ir. *dú*, 'place.' Brugmann, on the other hand, maintained his position as late as *I.F.* VI. 82, and still explains *endo* as containing *-dō* (*Grundriss*, I². § 1042), but without a new reference to his gerundive theory. O. Ir. *do-* is a variant of *tó*, if we can believe Stokes (in Fick's *Wörterbuch*, II⁴. s.v. *tó*), and is never a postposition. The cognates of O.H.G. *zuo* are not postpositions. Thus the only warrant for a primitive DŌ is got from Lat. *en-dō* 'in, into.' Inasmuch as *endo*, *indu* are construed freely with either ablative or accusative, the accusative preponderating with *endo* and the ablative with *indu* (see the examples in Neue's *Formenlehre*, II³. 907), it is perfectly fair to infer that the notion 'wards' was not contributed by the *-do* of *endo*, but was implied in the case, just as when *in* governs the accusative. Prellwitz (*Etym. Wörterb.* s.v. ἔνδον) explains the *-do* of *endo* as a deictic particle, and P. Persson (*I.F.* II. 218 anm. 4) accounts satisfactorily for the semantic development.

As to Grk. -δε (οἰκόνδε 'homewards') Avest. *-da*, I note their very narrow range of usage. I feel free, in the light of τόδε 'hither' (Homer), to explain Lat. *eo* 'thither,' *quo* 'whither' from **eōde* **quōde*, and must dissent from a current theory that these adverbs are ablatives (v. Lindsay, *l.c.*, 568, and cf. the author, *Amer. Jour. Phil.* XVIII. 179); but οἰκόνδε 'homewards' and τόδε 'hither' do not justify us in writing **ferem-de* 'bearing-wards.'

If there is no proof of a postposition *-dō* in Latin, there is even less difficulty in disposing of the preposition *dō-* inferred from *dō-nec*. I can accept neither of the current theories for *donec* (*donicum*); neither Zimmermann's (Wölfflin's *Archiv für Lateinische Lexikographie*, V. 567 sq.), which operates with *dō* + *ne* + *cum*, *dō-* being 'to,' *-ne-* an affix, and *cum* 'quom'; nor P. Persson's (*I. F.*, II. 218 sq.), which makes *dō-* a demonstrative element, *-ne-* an enclitic particle, and leaves *-cum* unexplained. These theories assume that *donicum*, the longer form, is older than *donec*. Wherefore? Plautus does use it seven times (*Aul.* 58, *Capt.* 339?, *Most.* 116, *Pseud.* 1168, *Truc.* 39?, *Vid.* 98, *Frag.* II. 241); in five of these

cases it suffers elision; at *Most.* 116 *-cum* is a verse-close, while at *Vid.* 98 *-cum* is under the ictus of the second foot in what seems to be a trochaic septenarius. Thus *-cum* seems to have metrical substantiation but twice in Plautus. We know this author used archaic forms, *e.g.* the infinitives in *-ier* and forms like *siem*, etc., chiefly at verse-closes and other well-defined metrical positions, and *donicum* conforms to no such test of genuine archaisms.

Now, if we assume that *donec* be the earlier form, there is no great difficulty in explaining how this was extended to *donicum* under the influence of its near synonyms *dum* and *cum*. The Latin grammarians report a form *sed-um* alongside of *sed*, due, I take it, to the analogy of *ceter-um*, which begins to approximate *sed* in meaning as early as Plautus (cf. *Bacch.* 878 with *Capt.* 125). Comparable is *pos-t(e)*, with *-te* picked up from *ante*. In Plautus *donicum* behaves rather like a neologism than an archaism, as we have seen, and outside of Plautus only Cato (*R. R.* 146, 2; 149, 2; 161, 3) and Nepos (*Ham.* I. 4) use the form.

If *donic-um* were the earlier form, there is no standing ellipsis, as Lindsay (*Lat. Lang.*, 609) has pointed out, to lead to *donec*. The forms *donique* (Lucretius) and *doneque* cannot be called in evidence on this point.

The chief support for Zimmermann's explanation of *donicum* comes from the derivation of Umbr. *arnipo* 'donec' from *ad* + *ne* + *q"om*. This is to explain the unknown by the more unknown. There is no certainty whatever that *arnipo* means 'donec.' Let us cite, using von Planta's text and version, the two occurrences: —

capirse perso osatu eam mani | nertru tenitu a r n i p o uestisia uesticos (VI. *b* 24)	capidi *solum* facito, eam manu sinistra teneto d o n e c libamentum libaverit.
enom uaso porse persondrisco habus | serse subra spahatu anderuomu sersitu a r n i p o comatir pesnis fust . . . serse comatir persnimu | purdito fust (VI. *b* 41)	tum vasa quae ad *persontros* habuerit sedens supra — to, inter — sedeto d o n i c u m commolitis precatus erit . . . sedens commolitis precamino porrectum erit

In the latter passage the fut. pf. *pesnis fust* 'precatus erit' is supposed to be governed by *arnipo*. Only a few lines further the fut. pf. *purdito fust* 'porrectum erit' is used independently without a conjunction in an imperatival sense. This is a normal construction in Umbrian (cf. von Planta, *l.c.* II. § 341, p. 431), and Latin comedy also uses the fut. pf. independently. In both the places cited *arnipo* might be a noun either in the accusative, or, with some phonetic difficulty (cf. Buecheler, *Umbrica*, 189), in the instrumental. I propose to explain *arnipo* from *ad-* + a noun — a cognate of *nepitu* 'inundato' (Buecheler, *l.c.* 101), from prim. Ital. *neiqu̯-*. The root was NEIG- 'wash,' with a by-form NEIQ-, an alternation that we may admit on general grounds (v. Brugmann, *Gr.* I² § 701), and specifically warranted by Skr. *-neka* (cf. Aeolic *νίσσω* 'I wash'), a form that appears in compounds in the *Sūtras*, the ritual books belonging to the Vedic cycles (v. Whitney, *Roots, Verb forms, etc.*, s.v. √*nij*)[1]. If *arnipo* is instrumental, 'water of purification' defines it well, but if it is accusative, 'watering-pot' will serve.

For our present purpose it is enough to bear in mind that *arnipo* is too uncertain to prove anything for *dōnec*.

I explain *dōnec* from **dom* (*dum*) + *nec* 'while not,' and for the phonetics involved cite *cōnecto* from *com* + *necto* [cf. *cōniveō*, *cōnitor* with *cōn-* from *com* + *g*)*n-* alongside of *cognosco*]. The negative *nec* is also found in *necopinans* and, with problematic *g-*, in *neg-otium neg-o* [? a direct extension of *neg-* 'not,' as Germ. (*ver*)*neinen* of *nein*]. For the passage of **dom nec* 'while not' to the sense of 'until' I cite the following striking parallel from the French of Zola: "Un peu avant minuit, Félicité se réinstilla dans un fauteuil, au pied du lit, résolue à ne pas quitter la place, *tant que* sa petite fille *ne* dormirait *pas*" (*Le Docteur Pascal*, XIII., p. 358). That *donec* contains a negative is the opinion of Buecheler (*l.c.* 46) and von Planta (*l.c.* II. 460), and the specific explanation I have advanced for *-nec* was set forth by Pott long ago (*Etymologische Forschungen*, II. 2, 1043 sq.), who gives

[1] The only form I am able to cite is *nirṇeka* 'water of purification,' which is used by Manu.

Lettic parallels for the use of the negative, while he explains *dō-* by the suffix in *quan-do*, Skr. *ka-dā́*.

Here let us sum up the objections to Brugmann's theory now under discussion: 1) The postposition DŌ, not well attested in any cognate language, is not proved for Italic by Lat. *endo* 'in, into.' 2) The narrow range of employment of the enclitic -DE '-wards' forbids us to assume Ital. **ferem-de* 'bearing-wards.' 3) The Ital. preposition *dō-*, inferred from *dō-nec*, carries no conviction.

The suggestions of a positive nature made up to this point are: 1) *donec* is derived from **dŏm* + *nec* 'while not'; 2) *donicum* is subsequent to *donec;* 3) Umbr. *ar-nipo* is cognate with *nepitu* 'inundato,' Skr. *nir-ṇeka* 'water of purification,' *nik-tá-* 'washed,' Gr. *νίψατο* 'he washed' (Homer), and Aeol. *νίσσω* 'I wash': NEIG-, NEIQ-.

In dismissing Brugmann's theory I note that it operates with an infinitive, and practically a dative infinitive. Further, it makes the gerundive a purely Italic development, a condition regarded by its author as a weakness.

Mr. L. Horton-Smith (*Amer. Jour. Phil.* XV. 194 sq.) presented an argument in support of Corssen's theory of the gerundive, viz.: that *-do-* is a suffix etymologically cognate with *dare* 'to give.' Lindsay (*l.c.* 544) supports the same view. According to this view *timidus* and *timendus*, for example, are compounds, the former of a stem, the latter of a case-form, with *-do-* 'giving.' Horton-Smith has made extensive lists of compounds, and particularly from Greek and Sanskrit, in which accus. case-forms compose the first member. In the Vedas the roots *dhā* 'put' and *dā* 'give' furnish a number of such compounds, but there the composition is transparent, which is not the case with *timi-dus* 'fearing' and *timendus* 'to-be-feared, fearful.' We may grant that the parent-speech had such compounds, but even then we are left with two problems: 1) how did these compounds develop their particular (gerundival) signification in Italic? and 2) how did the gerundive develop its syntax of attraction? The first of these problems may be excellently solved by abstract general reasoning alone, as Roby (*Latin Gram-*

mar, II. lxvi sq.) has done; forms like Lat. *acceptus* 'acceptable,' *amabilis* 'lovable,' the Skr. gerundival adjectives in *-ya*, etc., and the Lith. *participium necessitatis* in *-tinas* all attest the development in question, but on the other hand Italic alone develops such a value for the suffix *-do-*. If we regard our first question as answered satisfactorily, the second still confronts us. Other things being equal, a theory of the gerundive that will satisfy both our questions is the best. Such a theory I presented in the same number of the *American Journal of Philology* (pp. 217–222) that contained Horton-Smith's paper, and a random discussion between us has since been going on (v. *ib.* XVI. 217–222, XVIII. 439–452 for his contributions to the question, and XVI. 1–2, 491–5 for mine).

My theory takes for its starting point the syntax of case-attraction so characteristic of the gerundive in Italic. The self-same phenomenon meets us in the Vedas, where the direct object of the infinitive, chiefly of the dative form, is attracted into the case-form of the infinitive. In Sanskrit the case-attraction has not gone as far as in Latin, but we can illustrate from Sanskrit substantially the whole range of meaning of the Latin gerundive. I note the following parallels: 1) *R. V.* 6. 1. 1. tvám sīm vṛsann akṛnor duṣṭárītu sáho *víçvasmai sáhase sáhadhyāi* 'thou, O hero, showest unsurpassable might (*suited*) *every might to overpower*' —:— Plautus, *Persa* 428: *referundae* ego habeo linguam natam *gratiae* 'I have a tongue born (*suited*) *gratitude to show.* 2) agnír iva ná *pratidhṛṣe* bhavati (*T.S.*) 'like Agni he is *not to be resisted*' ('ei non resistendum est'). 3) *agním samídhe* cakártha (*R. V.*) 'thou hast made *the fire to be kindled*' —:— Conon *muros reficiendos* curat 'Conon has *the walls rebuilt.*' In these three examples we exhaust almost the entire range of meaning of the gerundive in Latin,[1] though attraction of case is shown only by the first in Sanskrit.

Let me here illustrate by an example the general nature of the case attraction: *rudrā́ya* dhánur ā́ tanomi *brahmadvíṣe*

[1] I explain *agitandum est vigilias* as a blend construction: *agitandae sunt vigiliae* fused with *oportet vigilias agitare* and *vigiliis curandum est.*

çárave hántavá u (*R. V.*) '*For Rudra* the bow I stretch *for* (i.e. against) *the Brahma-hater, for the arrow* and *for slaying.*' Here every dative is in direct relation with the verb, and their interdependence is logical and not grammatical. Here we see the primitive conditions out of which attraction of case had its rise. The dative seems peculiarly liable to such attraction. At any rate, we can illustrate on this supposition the wider range of attraction shown in the Latin gerundive. If we start with a stock example like *agitandae sunt vigiliae* 'watches are to keep,' we see how, if *agitandae* were an original dative infinitive, it came into "concord" with *vigiliae;* under the same conditions it is an easy shift from *nata referundae gratiae* to *apta ad referendam gratiam* and *cupida referendae gratiae,* and from *rei agundae operam dare* (Plautus, *Merc.* 987) to *rebus agundis diem dare* (ib. *Poen.* 1189).

The gerundive is both active and passive in Latin. This phenomenon is also best explained if we assume an original infinitive. In Sanskrit, also, the same shift of voice obtains (v. Speyer, *Vedische u. Sanskrit-Syntax,* § 216 *b*).

With so much correspondence on the side of syntax and signification between the Latin gerundive and the Sanskrit dative infinitives, is there any chance to establish a formal identity? In the first example cited above, the Skr. infinitive ends in *-adhyāi,* the Lat. gerundive in *-endae.* I shall undertake to establish a cognation between these terminations.

Cognation of a general nature between the infinitive endings Skr. *-adhyāi* and Gk. *-εσθαι,* proposed originally by Bartholomae, has been accepted by conservative scholars, and taken up in the manuals (Brugmann, *Gr.* II. § 1088, 9, G. Meyer, *Griechische Grammatik*[3], § 600). It is to be noted that *-θαι* does not correspond with Skr. *-dhyāi,* but rather with *-dhe* in the once-used *çrad-dhé* 'to believe' (*R. V.* 1. 102. 2); but *-dhē* and *-dhyāi* are alike datives of *dhā* 'put' (cf. also *-dāi* : *dā-* 'give'). The ending *-dhyāi* in Sanskrit never appears without an *a* before it, but its Avestan cognate *-dyāi* is also added directly to consonant verb stems, like *-dhe* in *çrad-dhé.* Bartholomae found difficulty with the *-σ-* of *-εσθαι,*

but this difficulty disappears when we compare the Greek forms directly with the Avestan. The phonetic equation between Avest. *dazd-yāi* 'to do' and Gk. *θέσθ-αι* 'to put' is perfect, barring the case-endings and passing over the repeated aspiration; *δόσθαι* 'to give' would also come by its *-σθ-* in a normal way.[1] After *θέσθαι τίθεσθαι* was patterned, after *θέσθε* (see footnote) *τίθεσθε*, and *-σθ-* in the Greek middle is fairly launched.

We must not lose sight of this, however, that the cognation of *-εσθαι* and *-adhyāi* is general only. There is not the slightest reason to identify *-ε-* with *-a-*.

Let us now see what basis there is for a formal identification of Lat. *-endae* with Skr. *-adhyāi* on the one hand, and with Gk. *-εσθαι* on the other. An absolute equation may be made of *-end-* with *-adh-* (from -N̥DH-), and of *-dae* with *-θαι* (from -DHəI), Skr. *-dhe* (in *çrad-dhé*). If we examine *çrad-dhé*, it lends itself to the definition 'set the heart on, trust,' so *mandá-dhyāi* 'set joy in, delight,' *dhiyá-dhyāi* 'devote the thought to, invent, contrive,' *yájadhyāi* 'do worship to'; Bartholomae (*B. B.* XV. 234 sq.) defines *bháradhyāi* by 'tragung zu machen,' *sáhadhyāi* 'bewältigung zu machen,' *çayádhyāi* 'liegen zu machen' and (*Grundriss der iranischen Philologie*, I., p. 145) Avest. *vazaⁱδyāi* by 'fahrt zu machen.' In all of these cases the suffix seems to govern an accusative, logically at least. We may admit from the coincidences already pointed out between Greek and Avestan that primitive DHYĀI DHəI had already become suffixes, but in the light of a compound like *dhiyaṃ-dhā́* 'heed-giving, religious,' which Prellwitz (*B. B.* XXII. 128) compares with *θίασος* (from **θιυm̥-θyος*), 'Bacchic worshippers,' we may not rule out the explanation of *bháradhyāi* from BHER-M̥ + DHYĀI (cf. the compounds *nām-a-dhā́* 'name-giver,' *ātm-a-dā́* 'life-giving,' with

[1] If we operate with these common verbs, we get an explanation of *-σθ-* in the Greek middle. Homer uses 2d plur. aor. *ἔθεσθε*, *θέσθε*, and the schematically regular 2d dual impv. *θέσθον*, aor. *ἔθεσθον* cover Sk. *dhadhvam* (2d plur.) and *ádhadhvam* (in an accented text) perfectly, so far as phonetics go. We may also compare Vedic *daddh-i* (2d sg. impv.) with *θέσθ-ε* (2d. plur.).

We may note here, as a curiosity, that a formation like Avest. *srūⁱdyāi* 'to hear' would enable us to explain *λῦσαι* (for **λύσσαι*) from **λυθyαι*.

ă from *n̥*), and of *feren-dae* from BHER-Ṃ + DHƷI, though *feren-dae* and *bhára-dhyāi* would be hardly less cognate if *feren-* be regarded as a case-form and *bhára-* as a stem-form. If we cannot demonstrate that *bhára-* is a case-form, it is as hard to show that it is a stem. We may explain *θέσθαι*, Avest. *dazdyāi* as modelled on a type like Skr. *çrad* + *dhé*, *çrad-* being a neut. accus., and still explain *bhára-* as accus. masc. of a root-noun. On merely formal grounds it is impossible to reach certainty, but the correspondences in signification and syntax support the nearest possible cognation between *ferendae* and *bháradhyāi*.

Taking them in a wide sense, the gerundive theories championed by Horton-Smith and by myself have much in common; the difference between DHĒ and DŌ as sources for the suffix (in fact) is not great. My theory also is not absolutely new, for Pott (*Etym. Forsch.*, II. 1, 481, 489, and *K.Z.* XXVI. 175) has referred *-dus* to *dhē*, while he explained *-en-* as an infinitival suffix.

I make bold to believe that if Latin alone were to be considered, there would be no hesitation in accepting my theory of a general cognation between *fer-en-dae*, *φέρ-εσ-θαι* and Skr. *bhár-a-dhyāi*. No other theory, at any rate, offers so simple an explanation of all that concerns the signification and syntax of the gerundive, but a phonetic difficulty arises when we comprise within our survey the dialectic gerundives in *-enno-*. My theory involves two phonetic equations: primitive -MDH- gives 1) Lat. *-nd-* and 2) Osc.-Umbr. *-nn-*. Of these the first might pass without a demonstration, had it not been challenged by Horton-Smith in his last gerundive paper, cited above, where he claims that *-mb-* is the product in Latin of -MDH-, a claim based on Brugmann his *Grundriss* I[1]. § 370: "*Wenn* [italics mine] lat. *lumbus* zu ahd. *lenti* 'Lende' aksl. *lędviya* 'Lende, Niere' gehört, so ist es auf **lomdhos* zurückzuführen; die entstehung des þ aus *dh* wäre älter als der übergang von *m* in *n* vor dentalen." I do not question the cognation here asserted, but the phonetics of the explanation was always daring. Does any one suppose that *-mþ-* would have stood for a moment in Italic without becoming *nþ*? The

only plausible explanation of the question involved here is found in the following citation (Brugmann, *Gr.* I². § 360): "*lumbus* aus urlat. **londu̯os:* ahd. *lentin* 'Lende' (got. **londw-*) aksl. *lędviya* 'Lende, Niere.'" For my own part I agree with Bartholomae (*Gr. d. iran. Phil.* I. 25) that Aryan -MDH- never existed save by analogical insistence (but v. Brugmann, *Gr.* I². § 390, Anm.).

It has been asserted, however, that Osc.-Umbr. *-nn-* cannot represent -MDH-, -NDH-. In this sense many scholars have already expressed themselves in criticising a theory of Döhring's (*Die Etymologie der sogen. Gerundivformen*, Programmabhandlung, Königsberg) which proposes to explain *-ndo-* by the Greek nouns in *-ανθος*, etc.; to wit: Brugmann (*Gr.* II. § 69, anm.), Stolz (*Hdbch.* II., p. 311), Buck (*Oscan-Umbrian Verb-System*, 184), and others, among them, Horton-Smith.

The opinion of these scholars is the merest assertion, based on a naïve mathematical procedure of this sort:

1) -DH- = prim. Ital. *-f-*,
2) N = " " *n*.
∴ *-ndh-* = " " *-nf-*.

Sound-change in groups is quite a different thing to isolated sound-change. A group of nasal + aspirate needs to be looked at very carefully, for the aspirates, as many scholars believe, were liable to conversion into sonants when in the neighborhood of nasals (v. Brugmann, *Gr.* I². § 704, anm., and the literature there cited). If this be true, not -NDH- but -ND- may have come into preprim. Italic.

But let us suppose that -NDH- was the form inherited by preprim. Italic, and consider 1) its very probable development, and 2) the evidence for its actual development.

There are two theories for the history of the aspirates in Italic. According to the one most in vogue DH gives *þ* (whence *f*), *bh* gives *f*, etc.; by Hartmann's theory, which von Planta (*l.c.* I. § 214) acknowledges he cannot refute, DH becomes *đ*, BH *b̧*, etc. Between these I will not attempt to decide here, though by the latter -NDH- > *nđ* > prim. Ital. *-nd-* is a chain that adapts itself easily to my theory.

For the second question the evidence is both collateral and direct. The following collateral evidence is in point.

1) In Umbrian and in Latin *-mb-* is in fact the product of -MBH- (v. Brugmann, *Gr.* I². § 771 *b*, and von Planta, *l.c.* I. § 224, p. 466).

2) In Umbrian -ꝏGH- seems to have become *-ng-* in *ninctu* 'ninguito' (v. von Planta, *l.c.* p. 468), with a loss of aspiration as in Latin.[1]

Oscan offers no words of certain etymology containing -MBH- or -NGH-.[2] In the silence of Oscan I maintain that we may provisionally regard *-mb-* and *-ng-* as prim. Italic from -MBH-, -NGH-.

A difficulty arises here with the alleged change of -NG- through *-mb-* to *-mm-* in Umbr. *umen* 'ointment' from **omben* out of **ong*ᵘ*en* (v. von Planta, *l.c.* I. § 212). If *-mbh-* became prim. Ital. *-mb-* we should perhaps expect a further assimilation to Umbr. *-mm-* if this explanation of *umen* be true, but *umen* is explained from **ōmen* (: Lat. *omen-tum* 'caul') by Bréal and Buecheler, while Pauli compares it with *umor* 'water.' Besides, *-mb-* from *-ng*ᵘ*-* may not have been the precise phonetic equivalent of *-mb-* from -MBH-.

The analogy of the Latin and Umbrian (and, provisionally, prim. Italic) treatment of -MBH- -NGH- leads us to infer that -NDH- became prim. Ital. *-nd-*. In that case -NDH- and -ND- may have fallen together in prim. Italic. The assimilation of prim. Italic *-nd-* to *-nn-* in Oscan and Umbrian would represent -NDH- as well as -ND-. This supposition is not refuted by the failure of *-mb-* from -MBH- to assimilate, for in modern Romance languages *-nd-* assimilates to *-nn-* in certain dialects (v. Meyer-Lübke's *Italienische Grammatik*, § 230), where *-mb-* remains intact.

[1] Brugmann's objections to this explanation (*Gr.* I². § 666, anm.) leave *ninctu* high and dry: "die annahme, *-nχᵘe-* sei im Umbr. zu *-ngᵘe-* geworden wie *-mf-* zu *-mb-* hilft nichts, weil das *e* schon in Uroskischumbr. synkopiert worden ist." This difficulty disappears if *-ngᵘe-* was prim. Italic (v. von Planta, *l.c.* I. § 172, for the phonetic questions involved). In point of fact *ninctu* and *ninguit* probably represent a blend of NEIG- 'wash' and S)NEIGH- 'snow,' just as a similar blend of these roots, if they are not ultimately identical, suggests itself for Ir. *nigim* 'I wash' (cf. Osthoff, *I. F.* IV. 289).

[2] But see von Planta's explanation of Osc. *angetuzet* (*l.c.* II., p. 261).

It is not to collateral evidence alone that I would appeal. Let us now examine all the cases of nasal + spirant in the dialects, and see if any of them represents with any certainty the product of -NDH-, -MBH-, or -NGH-.

1) Osc. *amfret* 'ambiunt,' Umbr. *ambretuto* 'ambiunto.'

Schulze (*K.Z.* XXVII. 423, anm.) explained *amfret* from **amfiferent.* This explanation is not disproved to my mind by the double syncopation it assumes. That *am-* was a compounding form of *ambi-* seems to me probable on the testimony of the native grammarians (v. Lewis and Short's *Lexicon*, s.v. *ambi* II., and Lindsay's *Lat. Lang.* 578 for their evidence), and more particularly from *amicio* 'I wrap about' from *am* + *iacio.* With *am-* beside *ambi-*, I would compare *ἀν-* beside *ἀνα-* in Homer. But Schulze's explanation is weakest on the side of signification.

Bronisch (*Die Oskischen i und e Vokalen*, p. 105) derives *amfret* from **amfer* + *sent*, but von Planta's objections (*l.c.* II. § 304, p. 291) seem to me conclusive. No explanation can be regarded as satisfactory that separates *amfret* from *ambretuto.*

Scholars seem to be in the main agreed in explaining *amfr- ambr-* in our words as from **ambher-*, an analogical extension of **ambhi-* from Lat. *inter*, Osc. *anter*, Umbr. *ander.* A special reason for this analogy does not present itself to me; *ambi-* is practically limited to composition, while *inter* and its dialectic cognates is in free use as a preposition, and always in the form *inter*, etc., both in and out of composition. Why is there no **amber* or **amfer?*

Let us look for a simpler explanation of *amfret* and *ambretuto.* I cite the following clear occurrences of the words:

avt. | pust. feíhúís. pús. fisnam. am | fret . . . (von Planta, No. 127. 44)	at | post muros qui fanum am | biunt, etc.
enocom prinuatir peracris sacris ambretuto ape ambrefurent | termnome benurent termnuco com prinuatir eso persnimumo tasetur (*ib.* Ig. Taf. VI. *b* 56)	tum cum pr-uatis *opimis* hostiis ambiunto, ubi ambierint, | ad terminum cum pr-uatis sic precantor taciti.

In [illegible] Latin '[illegible] *[illegible]*' will [illegible] I suggest that *[illegible]* is the etymological translation [illegible] *[illegible]* will precisely cover Lat. [illegible] while *[illegible]* makes a fair translation of *amfor*.

It is not difficult to [illegible] how Latin *am-* approximates *amb-* [illegible] I compare *am-[illegible]* [illegible] with *am-[illegible]*, *in-teg-ment-um* [illegible] words of similar meaning. I note *in-[illegible]* *[illegible]* 'envelope'; *[illegible]* 'enclose'; *[illegible]* 'girdle'. An etymological translation of *ser-* [illegible] of *[illegible]* 'cylindrical jar,' *series* '[illegible] *ser-ta* 'wreath.'

This explanation is supported by a study of the Latin word *ambrices*. 'Tegulae quae transversae *asseribus* et tegulis *interponuntur*' (Paul.-Festus). Here *asseribus* 'beam, lath' is [illegible] from *ad* + *ser.* while *interponuntur* might be more exactly defined by *inseruntur inter.* We have in *imbrices* [illegible] genuine Latin for dialectic *ambrices.* A [illegible] differentiation of meaning may well have taken place. From the definition cited the *ambrices* might be *tegulae deliciae* [illegible] underlying the flat tiles (v. Goell's Becker's *Gallus* II. 292). As we know the Roman roof (v. [illegible] *Atlas of Classical Antiquities*, Pl. lii. 15), the space between two *asseres*, was entirely covered by one row of overlapping *tegulae* having upturned flanges. These flanges were capped by a row of overlapping *imbrices.* In the earlier single stage of roofing (cf. Goell *l.c.* 291) roofs must also have had three parts, *asseres*, *tegulae* ('scandulae') and [illegible], *ambrices*, the latter overlapping the *asseres* and forming the junction between *asseres* and *tegulae.* Thus overlapping was the function of *ambrices* and *imbrices* alike, and *imbrices* etymologically means 'overlapping.'[1]

In still another Latin word the ingenious have found

[1] I may [illegible] note here still another compound of *ser-* 'twist' in Latin; viz. the form *combretum* 'trash.' I am not optimist enough to compare *combr-etum* with [illegible] 'trash' and abstract a primitive RVENDHRO- as Fick and, after him, [illegible], do. It is so simple to explain *com-bre-tum* as a participle to *com-[illegible]*

**am-fer-*, viz. in *anfr-actus.* I abide by the division *an-fractus*, and present the following explanation of the meaning, without deciding whether *an-* is cognate with *ἀνά* or a compounding form of *ambi-*: *κλάω* 'I break': *ἀνα-κλάω* 'I bend' = *frango* 'I break': *an-fractus* 'a bend.'

2) Osc. *Anafríss.*

This word has been explained (v. von Planta, *l.c.* I. § 220) as *a*) *Imbribus*, *b*) *Inferis*, *c*) as related to *ἀναφέροντες*, *d*) as from *an-* 'breathe' + *-dhr-* or *-sr-*. Of these views, only the first can be called current. I have proposed (*Amer. Jour. Phil.* XVI. 492 sq.) to explain *Anafriss* by **amforibus* (: Lat. *amphora* 'jar'), an explanation von Planta (*l.c.* II., p. 769) regards as improbable.

One difficulty with my explanation is that the Oscans inflect *ἀμφορεύς* in a different way to the Romans, but the latter had a distinct tendency to the first declension in their metric system, a system borrowed from the Greeks almost as completely if not as formally as the French system has been adopted by continental Europe (v. Nonius' chapter *de generibus vasorum et poculorum*, p. 543 sq.). The fact that the Roman said *cratera* as well as *crater* (from *κρατήρ*) tallies with his saying *amphora* (*ἀμφορεύς*). We may not be sure, however, that *amphorum* (gen. plur.) is not a bodily transfer of *ἀμφορῶν* (from *ἀμφορέων*), just as *drachmum* from *δραχμῶν*, though the analogy of *nummum* (2d decl.) may be taken into the account. Inasmuch as *Anafríss* occurs in a rite to Ceres (*infra*, p. 21), it may perhaps be an almost bodily transfer of the dat. plur. *ἀμφορεῦσι.*

Whether we derive *Anafríss* from a hybrid dative **amforibus* or by direct transfer of *ἀμφορεῦσι*, the critical difficulty is whether Osc. *f* may represent *φ*. The representation of the Greek aspirates in Oscan is discussed by von Planta (*l.c.* I. § 22) with the following results: Oscan, like Latin, knows two methods of transcription, *th* and *t* for *θ*, *ch* and *c* for *χ*; there are no certain cases of *φ* (on *diumpais*, v. *infra*, p. 21), but Grecizing orthography seems warranted by some spellings where *ph* is found for *p*.

There is no question but the Oscans spelled their *f* by *φ*

in Greek transliterations (v. the author, *Amer. Jour. Phil.* XVI. 494, and Horton-Smith, *The Oscan Word* ANASAKET, pp. 42, 70), though I am unable to prove conversely that φ was transliterated by Osc. *f*. We know, however, that Pompeian *graffiti*, as early as 50 A.D., render φ by *f*, and until proof to the contrary is furnished, we may believe that the Oscans might do the same thing. Several elements demand consideration here. It is important to know not only how an Oscan would transliterate a Greek word into his alphabet, but also how a Greek would write his own words in Oscan characters. Hieratic transliteration, in a word, may have differed from popular. The Greek scribe who rendered Latin *Fundanius* by Φονδανιος (81 B.C.) might similarly have rendered his ἀμφορ- into an Italic alphabet by *amfor*.

Another element to be reckoned with is conscious etymological transliteration: ἀμ-φορεύς 'two-handled' would suggest to any Italian his own *am-* (*ambi-*), and -φορεύς 'handle' might get its orthography from *fero* 'I bear,' by a general association of ideas; I particularly note *ferculum*, *feretrum* 'bier': φέρετρον as a general point of departure for the orthography, while *ferula* 'young stag's horn,' *for-fex* 'claw,' *furca* 'fork,' furnish a more particular point of departure.

In the last resort *Anafríss*: ἀμφορεύς might be explained as a cognation, without resort to a theory of borrowing.

I conclude in fine that we may waive the flexional difficulty of **amforibus*, and if we bear in mind always the Greekish character of the Ceres cult (*infra*, p. 21), the problem of *f* as a transliteration for φ becomes graphic rather than phonetic, when we assume it to be the consistent orthographic process of one who transliterated Osc. *f* by φ.

So much for the difficulties. The next thing is to furnish strong exegetical reasons for *Anafríss from* **amforibus*. I begin by citing (from von Planta, No. 200) the briefer version of the inscription in which *Anafríss* occurs: —

aasas. ekask. eestint.	arae hae exstant
húrtúí.	luco :
vezkeí.	*Uetusci,
evklúí.	*Euclo
30 fuutreí.	Creatrici
anter. stataí.	*Interstitae
kerrí.	Cereri
ammaí.	*Ammae
diumpaís.	Lumpis
35 líganakdíkeí. entraí.	*Leg — dici *Interae
kerríaí.	Cereali
anafríss.	*Imbribus*
maatúís . . .	*Matis . . .
40 patanaí. piístíaí.	Pandae *Pisteae
deívaí. genetaí.	Divae Genitae.
aasaí. purasíaí.	in ara igniaria
45 saahtúm. tefúrúm.	sanctum *holocaustum*
alttreí. pútereípíd.	in altero utroque
akeneí. etc.	——.

Nothing is more uncertain than *Imbribus* in this interpretation, though the starred words show how much else is problematical. If we bear in mind that the Ceres cult was introduced from Greece by Greek priestesses, and along with a Greek ritual (v. Cicero, *pro Balbo* 55), we might well expect to find a great number of words borrowed from the Greek in this inscription.

I share with Lindsay (*l.c.*, p. 11) his incredulity about the explanation of *diumpais*, Lat. *lumpis* from Gk. νύμφη ['water-] nymph.' I would derive *diumpais* from *di-* 'two' (cf. Umbr. *di-fue*[1] 'bi-fidum, δι-φυής,' and von Planta, *l.c.* I. § 202, p. 414), and make *-umpais* a cognate of Lat. *uncus* 'hook,' ὄγκος 'elbow.' For the difference in the nature of the guttural I note Skr. *aṅká-* bend, ἄμπυξ 'circlet,' and the proper name Ἄμπος 'Ancus' (v. von Planta *l.c.* I. § 168, p. 332). The gradation, or, as I should prefer to call it for this case, alternation, $^{a}/_{o}$, is undeniable (v. Brugmann, *Gr.* I². § 536). This leads us to a Greek *δι-ομπα, 'having two

[1] Is *di-fue* borrowed from δι-φυής? This would settle the question of *f* for φ.

handles.' I note Horace's *diota* 'two-eared-[jar].' A further Greek cognate may be ὄμπνη, ὄμπη 'sacrificial cake,' if this was named from its twisted shape (cf. σπεῖρα 'coil,' borrowed in Latin *spira* 'sacrificial cake'). If the current explanation of *iu* as a monophthongal *ü* is right, then *diumpais* comes from prim. Osc. **du-ompa-* (cf. Umbr. *du-pursus* 'two-footed'), whence *dümpa*, in the way explained by von Planta (*l.c.* I. § 53). This explanation will also account for Lat. *lumpa*, *lympha* 'water' (with the *d/l* alternation as in *lacruma*), alongside of Osc. **diumpa* 'cup with two handles.' For the meaning I compare Lat. *poculum* 'cup,' but also 'drink, potion.' For myself I have always understood *latices* as 'cups' (?*later* 'brick'), with 'liquid' for a derived meaning.

The word *líganakdíkeí* has defied satisfactory explanation from the Latin. Let us attack it as Greek. In view of ἀγγοθήκη, ἐγγυθήκη 'stand for vessels,' borrowed as we know in Lat. *incitega*, we may explain *líganakdíkeí* as from prim. Ital. **lēgni-* (whence Latin *lēnis* 'dish,' and, with anaptyxis, Osc. **līgani-*): λεκανίς 'dish,' plus **angdēka* (: ἀγγοθήκη) whence we might infer Osc. **akdīc-o-*, with change of declension. Into phonetic detail it is not my wish to go, but the definition of *líganakdíkeí* as 'dish-receptacle, lanci-incitega, pulvinar,' seems to me to suit the sense of our inscription; and Macrobius (III. XI. 5 sq.) expressly states that in Roman rites a *mensa* (*infra*, p. 23) was used as an *arula* and a *pulvinar*.

The next word to *Anafríss* is *Maatúís*, and this I propose to connect with Lat. *mătula* 'little vessel,' diminutive to **māto-s*. I illustrate the quantitative relation by *scūtum* 'shield' (cf. σκῦτος 'hide') *scūtāle* 'thong,' but *scŭtĭca* 'lash'; and more particularly *scūta* 'dish' (Lucilius in Priscian): *scŭtŭla* 'little dish' (cf. for the meaning of these words ἀσπίς 'shield, dish').

We can hardly doubt that *patanaí* in this inscription is an Oscan dat. to πατάνη 'dish.'

If *Anafríss* be also explained by **amforibus*, we shall have five words in the inscription referring to the sacred vessels.

On this point let me here repeat some general considerations

I have already urged (*Amer. Jour. Phil.* XVI. 492): "The Italians used *amphorae* for coffins (cf. ω 74); and the native *ollae* were in regular use as urns for the ashes of the dead. The Arval brothers worshipped *Ollae* (cf. Henzen, *Acta Fratrum Arvalium*, p. 30, and the authors there cited). The said *ollae* may have been mere utensils in the sacrifice and *Patanai* (= Lat. *patina* 'dish') is an object of worship in the present inscription. The Romans worshipped *Patella*[1] 'little dish' . . . In Plautus the *di patellarii* are understood as being the Lares (v. the scholiast on Persius, III. 56)."

I quote now in running fashion from the *Acta Fr. Arv.* (p. 26 seq.) a passage descriptive of the rites of Dea Dia, who was probably the native Roman divinity corresponding to the imported Ceres:

1) postea inde praetextati capite velato vit[ti]s spiceis coronati lucum adscenderunt . . . 2) deinde reversi in aedem in mensa sacrum fecerunt *ollis* [OTIIS] . . . 3) item flam(en) et promag(ister) scyfos arg(enteos) cum sumpu(v)is ante osteum [et] acerras [ferentes] ture et vino fecerunt . . . 4) deinde in aedem intraver(unt) et ollas precati sunt . . . 5) et deas unguentaverunt et aedes clusa e(st) . . . 6) libellis acceptis carmen descindentes tripodaverunt in verba haec: enos Lares iuvate, etc.

I make the following observations: 1) The worship of Dea Dia took place in a grove, and the costume worn suits the worship of Ceres; — 2) A table was used as an altar (cf. Macrobius, III. XI. 3 sq., commenting on *Aen.* VIII. 279), and a sacrifice made upon it to the *Ollae;* — 3) While the spelling of *scyfos* on this inscription (A.D. 218) is not necessarily antique, it may perhaps represent an archaic hieratic transliteration; at least three sorts of sacred vessels are mentioned here; — 4) Prayers are addressed to the *Ollae;* — 5) Images of the goddess are anointed; — 6) The incor-

[1] I note Cicero, *de Fin.* II. 22: *at qui reperiemus asotos primum ita non religiosos ut edant de patella?* The *salinum* ('salt-cellar') and the *patella* were employed for the *mola salsa* rite, and the *di patellarii* came to be regarded as the Lares, I suggest, by popular etymology with *patres* (cf. Goell, Becker's *Gallus*, III. 398).

poration of the Arval song gives to the rites here described a particularly antique character, and adds to the worship of Dea Dia the worship of the Lares and of Mars.

The Umbrian monuments preserve a corresponding rite at VII. *a*, which I cite in translation only: 1) *tum precatione in — em libato Praestitae *Cerriae *Cerri Martii . . .* 2) *tum vasculis atris in — em sic precamino. . . .* Unclear as the forms **Cerriae *Cerri* are, the Umbrian words are surely akin to Lat. *Ceres*, a point absolutely clinched when we set Umbr. *praestote Serfie* alongside of Osc. *anter · stataí · Kerrí.* Here in the Umbrian rites, as in those to Dea Dia, the worship of Ceres is joined with that of Mars, and, above all, worship is offered to the sacrificial vessels (for Umbr. *persnihmu* 'precamino' governs a dat., like Lat. *supplicare*).

In other Oscan inscriptions also the *olla* appears, whether as a sacrificial vessel or as a mortuary urn is not clear (129): *nep · memnim · nep · úlam · sífeí · heriiad,* 'nec monumentum nec ollam sibi capiat.'[1]

The inscription to Ceres under discussion records, according to my interpretation, in addition to tributes to the divinity, tributes to the sacred jars employed in her worship, as well as to mortuary urns (the Lares). The only certain divinities besides Ceres on the inscription are Jupiter and Hercules (in the lines omitted above), while Mars and the Lares are associated with Ceres in the Umbrian and Roman rites, though

[1] In another inscription (128), which is of very difficult interpretation, the phrase *keri aretikai avt ulas leginei* occurs several times; *keri aretikai* seems to mean *Cereri Ultrici*, and *ulas leginei* is explained as *illius legioni*, but many scholars explain *ulas* as *ollae* (v. von Planta, II., p. 628) 'sepulcri,' and unless *legioni* be interpreted very vaguely as 'potestati,' this last explanation seems most likely. If we take our cue for the explanation of this inscription from that other Ceres-tablet already discussed, we might interpret *ulas leginei* by *ollae pulvinari*, 'the couch or support on which the *olla* was laid,' deriving *leginei* from a stem **legno-* 'bed.' Thus *ulas leginei* taken as a *quasi*-compound approximates in sense *liganakdíkel* as explained above, and *leginei* may have the general meaning of 'bowl, receptacle' (in which the pointed *amphora* was set).

An apparent synonym of *legino-* in the inscription is *heria-* (line 1), and it is not impossible but *heria-* belongs to Osc. *heriiad* 'capiat' in the sense of Lat. *capis* 'bowl': *capio.*

These suggestions I venture with most extreme reservation, in a forlorn hope of explaining the problematical by the hardly less problematical.

Macrobius (III. XI. 10) notes the association of Hercules and Ceres in a common rite.

The correspondences in ritual I have set forth seem to me to make very strongly for the interpretation of *Anafríss* by **amforibus*, and I venture to believe that I have offered a plausible explanation of the flexional and phonetic difficulties involved.

We might, however, admit the equation *Anafríss* = 'Imbribus' without destroying my contention that -MDH- became prim. Ital. *-nd-*. There is a problem of syllabification here; -M + BHR- can prove nothing for -MBH-.

3) Umbr. *anferener* 'ambiferendi.'

As a specific Umbrian compound, this word can not be used for phonetic inferences.

4) *Mamphur*, 'appellatur loro circumvolutum mediocris longitudinis lignum rotundum quod circumagunt fabri in operibus tornandis (Paulus-Festus), bow-drill.'

From *mamphur* an Oscan **manfar* has been inferred (v. Bugge, *Romania*, III. 154, cited by Körting, *Lateinisch-Romanischen Wörterbuch*, s.v. *manfurinum*, No. 5051; and Meyer-Lübke, cited by von Planta, *l.c.* II., p. 595), cognate with Skr. *mánthan* 'churning-stick.' This explanation has been taken up by Brugmann (*Gr.* I², § 571), who compares *μόθος* 'din of battle' M. Ir. *moth* 'penis' (?), O.N. *mǫndull* 'handle,' Lith. *mentùre* 'quirl,'— Fr. *mandrin* 'drill' from Lat. **mandarinum* (!). This last is particularly bold etymologizing, but when I bethink myself of our *bit* 'augur' (: *bite*), I am content to refer Fr. *mandrin* to Lat. *mandere* 'chew,' and if Oscan **manfar* instead of Greekish *mamphur* were quotable, I should still be content to explain it from *mani-* + *foro-* (: *forat* 'drills') 'hand-drill,' or merely to compare Lat. *manibrium* 'hilt, handle,' syncopated in Oscan to **manfr-*.

The Greekish orthography of *mamphur* should make us bear in mind Scaliger's explanation from *μαννο-φόρο-ς* [1]

[1] The word *μαννο-φόρος* is certainly extant only in the scholiast's note to Theocr. XI. 41, where the manuscripts read *ἀμνοφόρως*, which has been amended to *μηνοφόρως* 'crescent-browed' and *μαννο-φόρως* 'collar-decked.' If Vergil *Ecl.* II. 40 sq. makes for the first interpretation, *Aen.* VII. 488 makes for the second.

'collar-decked,' a description very applicable to a bow-drill. The terms of the toreutic art are mainly borrowed from Greek. Tools get their names, it is known, from various sources, — from proper names, *e.g. Jimmy, Jack,* Ital. *martinetto* 'reel' (v. Körting, *l.c.* No. 5140); names of animals, *e.g.* Ital. *lopporo* 'a hook' (*ibid.* s.v. *lupulus,* No. 4934). Possibly *μαννο-φόρο-ς* was first the name of a pet deer and afterwards converted to the name of a tool.

The phonetic questions involved in my derivation of the Italic Gerundive admit now of a very brief statement. After passing in review all the cases of nasal + spirant in the Italic languages, I have shown that for none of them is it possible to prove an Aryan base of nasal + sonant aspirate between vowels. I have further shown that in Umbrian and Latin the actual result of primitive nasal + sonant aspirate is nasal + sonant. I have further observed that many scholars agree that a nasal had a deaspirating effect on a near-by sonant aspirate, whether dialectically in the primitive speech, or subsequently in the derived languages. These facts allow us to conclude that the "law" -NDH-, etc., becomes prim. Ital. *-nd-*, etc., is much more probable than that -NDH- becomes *-nf-*, as some scholars on purely *apriori* grounds have claimed.

Now, a theory is valuable in proportion to what it explains. A phonetic change which is neither demonstrably improbable nor proved to be false deserves to be tested from this point of view.

I call attention to Osc. *ínim* 'et,' Umbr. *ennom, enom* 'tum,'[1] *enumek, enuk* 'tunc,' Duenos inscription *einom* 'igitur.' With these I compare, and first for the signification only, Skr. *ádhā* 1) 'thereupon, then,' 2) 'and,' 3) 'therefore.' In Italic, Lat. *inde,* Umbr. *ennom* have signification 1), Osc. *ínim* has 2), and *einom* has 3).

The cognation of Gk. *ἔνθα* 1) 'there, then,' 2) 'where, when,' *ἔνθεν* 'thence, thereupon,' with Skr. *ádhā,* at least in suffix, seems to me unquestionable, and the stems, too, are cognate if we admit gradation. Lat. *inde,* whether it corresponds in

[1] Lat. *tum* approximates 'et'; see the lexicons and note Plautus, *Rud.* 644.

stem to *ἔνθα* or to Skr. *ádhā*, will also fall into this group, to which it conforms so fully, if the dialectic cognates of *inde* fall under the law I maintain: prim. Ital. *-nd-* from -NDH-. Our English *and*, and O.G.H. *unta* may also be referred along with the words under discussion to ENDHO-, a demonstrative stem of the primitive language. To this stem Umbr. *ennom* will be an accusative, while Osc. *íním* is accusative to ENDHÍ-, a parallel *i* stem; cf. with Lat. *qu-o-* and *qu-i-* Skr. *ká-*, *kí-m*, Gk. *τί-ς* and *τό-*; for the ending *-im*, cf. Lat. *ōl-im* 'on a time,' *inter-im* 'meantime.'

The stem ENDHO- posited here seems well justified, if we compare the shifts in signification of the forms about to be cited, with the analogous shifts in the group Skr. *úpa* 'hither, thither, near, upon,' Gk. *ὑπό* 'under, beneath,' Lat. *s-ub* 'under' alongside of Skr. *upári*, Gk. *ὑπέρ*, Lat. *s-uper* 'over, above,' with an *r*-suffix. Beside Skr. *ádhi* 'over, on high' stands *adh-ás* 'under,' *adha-rá* 'lower,' *adha-má* 'lowest,' whereas *ádhā* has paler demonstrative meanings, like *úpa*. In a strong grade with *adhás* 'under' is *ándhas* 'darkness.' In Avestan, *aδa* 'and, so, then,' *aδāṭ* (ablative) 'then, after' belong to this stem. In Greek *ἔνθεν*, *ἔνθα* we have the strong grade, but *ἀθερίζω* 'slight, make light of,' is, I suggest, a denominative cognate with Skr. *adhará-* 'lower,' cf. *adharī-kar-* 'worst, beat down,' *adharībhū-* 'be worsted,' and, for the sense, late Lat. *humiliare* to *humilis*. In Latin *in-ferus* 'lower,' the phonetic abnormality is due to *in-ferre* 'bury' (Cicero, *Leges*, II. 64), *in-feriae* 'funeral rites,' *in-ferum* 'wine of the Manes' (Cato); this sense of *-ferre* is shown also by *effert*, *ἐκφέρει* 'buries.'

I have already proposed (*Amer. Jour. Phil.* XVI. 4 footnote), and, on purely semantic grounds, without any reference to the dialectic forms, to explain Lat. *mandat* 'charges' as a cognate of *μανθάνει* 'learns.' The same proposal, but not in a form to involve the same phonetic questions, I now learn, has been made before by Bugge (*Altitalische Studien*, 17, cited by Osthoff, *Perfect*, 242), viz. to refer Osc. *manafum*, Lat. *mandāre* to a base MAN + DHĒ-. According to this explanation Lat. *manda-*, Osc. *mana-*, supply the Italic cognate for the

large group (Sanskrit, Avestan, Germanic, and Balto-Slavic) akin to Gk. *μανθάνω* (v. Prellwitz's *Etym. Wörterb.* s.v.). There is no difficulty on the side of meaning: *μανθάνει* means 'puts (one's own) mind on, learns,' cf. Skr. *mánas* + *dhā* 'intend, purpose'; while *mandat* means 'puts (another's) mind on, directs, charges,' cf. *νου-θετεῖ* 'admonishes, warns,' and note Homer's *μένος δέ οἱ ἐν φρεσὶ θῆκεν* 'he put *menos* into him.' In older English *learns* meant both *discit* (*μανθάνει*) and *docet* (*mandat*).

Accordingly, Lewis and Short but support my view of the meaning when they define *mando* by 1) 'commit to one's charge, enjoin, order, command,' and give *praecipio* and *edico* as synonyms.[1] With definition 2), 'commit, entrust, etc.,' we may compare the current explanation of *mandāre* as denominative to **manidus*, 'giving in the hands'; an example is *ego tibi meas res mando* (Plautus, *Cist.* 719), which we may turn by 'I put my affairs in your hands,' but this example no more proves the current derivation from **mani-dus* 'handing,' than we can infer a similar derivation for the italicized words of the following passage:

> quoi numquam unam rem me licet semel *praecipère* furi,
> quin centiens eadem *imperem* atque *ogganiam* etc.
> (Plautus, *Asin.* 421–2.)

The explanation I uphold for *mandare* postulates no **manidus*, and, in fact, instead of a denominative **manidare* we should expect rather *in manum dare* (cf. *εἰς χεῖρα τιθέναι*).

Finally, the law that -NDH- becomes prim. Ital. *-nd-* allows us to establish a connection between the Italic gerundive in *-endae* (dat. fem. sg.) and the Indo-Iranian infinitive in *-adhyāi*. These formations correspond very minutely in their syntactical and semantic range, and that they are not in phonetic disaccord seems to me to have been demonstrated in the argument made above.

Let me not overstate the cogency of my arguments: that

[1] Though they cite no Plautine examples here, any number might be cited of *mandavi* = *imperavi*; e.g. *Cas.* 503, *Curc.* 346, *Epid.* 47, *Merc.* 428 (?) — cf. *Bacch.* 1084, etc.

Lat. *ferendae* must come from BHER-Ṃ-DHəI, and that Skr. *bháradhyāi* must come from BHER-Ṃ-DHYĀI, far be it from me to assert, but if, in company with other scholars, I can believe that *φέρ-εσ-θαι* and *bhár-a-dhyāi* have closely cognate suffixes, DHəI and DHYĀI, I assert with confidence that there are even stronger grounds for recognizing a cognation between Lat. *feren-dae* and Skr. *bhára-dhyāi*, grounds so strong syntactically and semantically as to make it plausible that *feren-* and *bhara-* are formally identical.

On this point I do not insist. I have always sympathized with Bréal's views as to the inadvisability of writing out Aryan bases, and Oertel's strong essay (*Amer. Jour. Phil.* XVIII. 416 sq.) on this point reinforces that disinclination. But that Skr. *bháradhyāi*, Lat. *ferendae*, — and to a less extent Gk. *φέρεσθαι*, — are cognate formations, seems to me well within the limits of belief.

A word needs to be said in conclusion on the formation of which *rotundus* and *oriundus* are the type. They correspond in formation to Skr. *dhiyaṃ-dhā́* 'thought-directing, worshipful, pious,' though there is no especial reason why *-dā* and not *-dhā* might not have been the compounding word here.[1] That *dhiyaṃ-dhā́* is morphologically cognate with *dhiyá-dhyāi* 'to invent, contrive,' is undeniable, but for the Italic Gerundive we must start, not vaguely from a general type of compounds, but specifically from dative infinitives in -DHYĀI, -DHəI.

I conclude as follows: Inasmuch as the Italic Gerundive shows such near points of contact with the Indo-Iranian infinitives in *-adhyāi*, those that dispute their cognation must

[1] If *Callifae*, the name of a Samnite town mentioned by Livy along with *Allifae* and *Rufrium*, may be regarded as standing for *Calīfae*, then it is perhaps to be explained as cognate to Lat. *Calidae* (sc. *aquae*). As *Rufrium* seems to be cognate with *ruber* 'red,' it is tempting to explain *Allīfae* also as a sense-name, perhaps from **Alg*idae* (?) 'cold waters': *Allifae* and *Callifae* are certainly rhyme-words. If *ī* in *Allifae* (spelt in an Oscan abbreviation *Alifa*) is really long, we can compare *libīdo*, etc., alongside of *libidus*, etc.

These explanations would make for *-dh-* and not *-d-* for Lat. *calidus*, etc., but, after all, both *do-* and *dho-* seem well-attested Italic suffixes (v. von Planta, *l.c.* II. § 261, 10).

prove, 1) that in my postulated endings -Ṃ-DHYĀI -Ṃ-DHəI -MDH- was exempt from the not unusual conversion of sonant aspirate with a near-by nasal into sonant; then, when that is proved, they must prove, 2) that -NDH- gave in prim. Ital. *-np-* rather than *-nd̄-* or *-nd-*, and the proof of this must be more definite than the unsupported assertion that DH after a nasal suffered the same phonetic change as intervocalic -DH-; and the proof they render must be valid for -NDH- between vowels and not for -N-DHR-. Until this proof is rendered, the close cognation of *feren-dae* with Skr. *bhára-dhyāi* seems to me a proposition worthy of our acceptance.

POSTSCRIPT. — An interesting case of suffixal -DHO- in Greek occurs to me now (Oct. 3, '98), viz.: in ἀγα-θός, which I define by 'active.' The meaning has developed along the lines of our 'efficient' (: Lat. *efficit* 'accomplishes'). Homeric βοὴν ἀγαθός doubtless meant originally rather 'clamorem faciens' than 'clamore bonus.' Morphologically ἀγαθός is identical with *agendus*.

Apropos of the explanation offered for *Callifae* in the last footnote, I note that this town could not have been far from the river *Calor* (v. Weissenborn's note to Livy 8, 25, 4), a tributary of the *Volturnus*, on which *Allifae* was situated. Two confluent streams may well have been called in contrast 'hot' and 'cold.' Another explanation of *Allifae* is that it stands with transposition of syllables for **Alfulae* 'Albulae,' cf. *Rufrae* (*Rufrium*). I note the Latin *Aquae Albulae* 'White [Sulphur] Springs.' In Virginia we have Cold, Hot, Warm, White, Yellow, Red (cf. *Rufrae*), and Violet Sulphur Springs.

II. — *Language-Rivalry and Speech-Differentiation in the Case of Race-Mixture.*

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RACE-MIXTURE is of common occurrence. As the races involved generally speak different languages, one might expect speech-mixture also to take place. This, however, happens to a much slighter degree than one would suppose. One of the two languages is generally at a disadvantage and sooner or later yields to the other (Paul's *Principien*[2], page 338). Before it disappears it often passes through a transition stage showing more or less admixture of the stronger language. The surviving speech, however, generally betrays comparatively little influence of the language it has overcome. In fact, real speech-mixture does not often take place where races mix, but where a certain intercommunication, especially commercial, is kept up between neighboring tribes that do *not* mix. Such are the Pidgin-English spoken by the English traders in China, the Chinook jargon or Indian trade-language of the north Pacific coast (Hibben: *Dictionary of the Chinook Jargon*, Victoria, B.C., 1889), and the Negro-English of the west African coast (Grade and Henrici: *Anglia*, XIV., XX.). Such a jargon is used only when representatives of the two races meet, and it does not displace either of the languages out of which it is formed. Cases of this kind do not fall within the province of this paper.

I.

The conditions under which race-mixture takes place are not uniform, and we should accordingly expect to find the consequent language-rivalry resulting differently. It is the chief object of this paper to formulate the conditions under which such language-rivalry takes place, and to state the

results that follow each condition. So far as my knowledge goes, the subject has not hitherto received systematic treatment. Of course, in matters of this kind the number of possible cases is infinite, and any scheme that presents the facts with clearness must ignore exceptional forms. The characteristic cases lend themselves to a very simple classification.

(1) One or more armies by superior prowess overcome the military forces of a country and take possession of it. In numbers they are far inferior to the inhabitants and they do not undertake to exterminate the population. They assume control of the government and, having removed such natives as are likely to be troublesome, settle down to the enjoyment of their position. Their leader becomes the king, and his relatives and friends the nobility, who share with some of the rank and file the military, civil, and ecclesiastical offices. In other words, the foreigners become the upper classes of the country. However, as they constitute only a minority, their language is doomed. They are forced to learn the language of their subjects, and their grandchildren may know it better than they know the language of their ancestors. The natural tendency in this direction is hastened by the desire of the ruling class to identify themselves and their interests with those of the country — often in direct hostility to those of the country from which they originally sprang. Witness the final attitude assumed toward France by England's Norman-French sovereign and nobility. The language of the people becomes the language of all classes; still, as the natives have been forced out of certain spheres of life, the native words for the things specially concerned in these pass out of use and are forgotten, and the words used by the foreign intruders take their place. This is true especially of words pertaining to government, the army, and the equipment of soldiers and horses. For example, at some prehistoric period (antedating the Germanic shift of consonants) the primitive Germanic people were conquered by some comparatively small Celtic force, as is proved by the fact that the oldest Germanic words for 'king' and 'officer' (still seen in German *Reich* and *Amt*), as probably also those

for 'oath' and 'hostage' (German *Eid* and *Geisel*), are Celtic words (Kluge in Paul's *Grundriss*[2], I., page 324). One of the most interesting instances of this kind is the conquest of the Finns by a Germanic tribe, who became their rulers but eventually merged so completely with the conquered people that their foreign origin was quite forgotten and was only brought to light when philologists discovered in Finnish a large number of Germanic words of the earliest type, among them such as pertain to government and war; for example, words for 'king,' 'prince,' 'messenger,' etc. (*kuningas*, (*d*)*ruhtinas*, *airut*, etc., Kluge, *id.*, page 362). Similarly the old Germanic words for 'king,' 'prince,' 'army,' 'sword,' 'armor,' 'battle-axe,' 'helmet,' 'flag,' and the like (*rīkis*, *kùningas*-*kŭnęgŭ*, *plŭkŭ*, *mĭčĭ*, *szarwai*, *brady*, *šlěmŭ*, *horągy*, etc., Kluge, *id.*, page 361), that are preserved in Slavic, point to a conquest of Slavs by people of Germanic stock and the eventual absorption of the Germanic rulers (Kluge, *id.*, page 361). For historic cases of this principle, we need but refer to the story of the Goths in Italy and Spain, of the Franks in Gaul, of the Normans in France and Italy, and of the Norman-French in England. Of course, the influence of the conquerors was greater if there were more of them, if they had been long close neighbors of the people they conquered, or if they for some time maintained the bonds that united them to their mother country (the cases thus verging on type *2 b*, page 34). Thus the influence of the Franks on the language of France was greater than that of the Goths on the language of Spain, and the influence of the Norman-French in England was still greater. Yet in each case the minority ultimately succumbed.

(2) In order that the language of the conqueror shall prevail, one of the two following conditions must exist.

(*a*) The conquest is made by many bodies of invaders who bring with them their whole households and are followed for a long period of time by similar hordes of kinsmen. Such was the invasion of Romanized Britain by men of Germanic blood. The invaders did not become the ruling class merely; they also made up the bulk of the middle class, the natives

receding before the conquerors or becoming their slaves. Under these conditions the supremacy of the speech of the conquerors was but natural. The speech of the natives, being the distinctive mark of the serving class, was soon laid aside and left traces only in a few terms pertaining to the handicrafts by which they served their masters, in the names of native plants and vegetables, and in geographical designations (Kluge, *id.*, I., page 930). Similar conditions are presented by the conquest of America by Europeans; but in the Germanic communities in America we can hardly speak of race-mixture between the natives and the immigrants.

If such a foreign invasion is not sufficiently large or continuous, its linguistic superiority is local and temporary: in time a reaction sets in in favor of the native language still spoken in the surrounding country. Thus Scandinavian speech at one time got a good footing in parts of England but ultimately had to succumb.

(*b*) A more powerful nation conquers the people and annexes its territory or makes a province of it. If purely military, such subjugation furnishes cases similar to those of type 1 above; compare the story of some of the outlying provinces of Rome. If, however, not only governors and soldiers but also merchants and especially colonists are sent out to the province, where they become the leading citizens of the large towns and establish new towns, then the foundations are laid for the thorough denationalization of the dependent people. If the province is thus for centuries kept under the direct influence of the ruling country, it will imitate more and more, and finally adopt in very large measure, the customs, the habits, and the speech of the ruling country. The process begins in the cities and at the military posts and is longest in reaching the country and the outlying districts. Such was the history of the Romanizing of Italy, Spain, Gaul, and Britain, and, if the English could acclimatize, such would probably be the future of India. Similar, also, is the story of what happened to the Slavs of eastern Germany and to the Dutch in New York state, and of what is going on to-day among the French in Louisiana and in the old German set-

tlements of Pennsylvania. The Danish supremacy in Norway came to an end before this process was completed and now a reaction in favor of the native speech has set in, producing a peculiar state of things. The reconquest of Elsass-Lothringen took place before French had become the language of the common people of the provinces.

(3) The invader comes in peaceful bands of immigrants, ready to do menial service or follow a humble calling. It is usually not to his advantage to herd with those of his own nationality who are seeking like occupation,[1] but rather to go where there are those who do not care to do what he is willing to do and who will pay him well for his labor. He thus mingles among the natives and settles down in their midst. The better he learns to speak their tongue the faster he gets on in the world. His children play with their children and go to school with them. If in their dress or speech they betray their foreign origin, they are ridiculed and derided as 'Dutch' or Irish or whatever it may be. That they take pains to rid themselves of all traces of their alien origin and avoid the speech of their parents is but natural. Their children, in fact, take their turn in tantalizing the children of the later immigrant. In this way vast numbers of newcomers may be assimilated year after year and go to make up a large part of the new race, while their language makes practically no impression on that of the country. This is the story of what is going on in all parts of the United States to-day. I know it all too well, being myself of foreign parentage. That English is to remain the speech of an American race with comparatively little English blood in its veins, there can be no question.

To sum up. In the struggle of two languages in the same territory, other things being equal, the majority wins. But

[1] There are two exceptions to this: (*a*) A pastor or a land speculator forms a colony of peasants who take up a piece of land and establish a farming community. In this way a speech-island is formed which holds its own for two or three generations. (*b*) Large numbers of Chinamen, Hungarians, etc., are imported to work mines, build railways, etc. After acquiring a certain amount of money, they usually return to their native land, leaving practically no trace of their stay in the country.

1	2 a	2 b	3
The conquerors are a comparatively small body.	The conquerors come in vast hordes.	The conquerors are neighbors, who reduce the conquered country to a province, which they colonize and denationalize.	Immigrants come in scattered bands and at different times.
The conquerors become the ruling class.	The conquerors become the upper and middle classes and a part of the lower class.	The conquerors become the upper class and the influential element of the middle class.	The immigrants become servants or follow other humble callings.
The language of the conquerors dies out but implants upon the native language its terms pertaining to government, the army, and those other spheres of life that the conquerors have specially under control.	The language of the conqueror persists but may take up from the native language various terms pertaining to the humbler callings, as also the names of native things and places.	The language of the conqueror is in time adopted by the conquered, but it is apt to be learned largely by sound-substitution and to have incorporated in it a considerable element of the native language.	The language of the immigrants dies out and makes practically no impression on the native language, except among the lower classes of the large cities.
Northmen in France, Norman-French in England, Franks in Gaul, Manchoos in China.	Angles and Saxons in Britain, Europeans in America and Australia.	Romans in Spain, Gaul, and Britain.	Germans in the English-speaking communities of America.

other things are not usually equal: it generally happens that one side has some advantage other than that of numbers. This advantage is usually that presented by superior social position. The higher civilization of the people, doubtless, also furnishes a certain stability, but the intrinsic superiority of one language probably has little weight in the matter. If the majority enjoys the advantage, its victory is all the more swift and complete. If it is the minority that has the advantage, this advantage must be very great to enable it to overcome the majority. We have seen (p. 32, 1) that social superiority alone is powerless to aid a minority in imposing its language on the majority; (page 34, 2 *b*) that subjugation to a conquering nation that plants colonies in the conquered territory and maintains control of it for centuries may force upon the natives the language of the conquerors though these be fewer in number; and (page 35, 3) that preëmption of the ground may enable a minority to impose its language upon a majority, provided that majority is broken up into small bands coming at different times, so that those that come in any one generation are really in a minority.

These (1, 2 *a*, 2 *b*, 3, pages 32-35) are the four chief conditions of race-mixture, and we have found that in the first and the last the speech of the natives prevails while in the second and third that of the conqueror is triumphant. We have also seen that in all cases except type 2 *b* (page 34), that language prevails that is spoken by what is at the time the majority.

Whichever language prevails, a large body of people who would otherwise speak one language now speak another; and we have to ask ourselves the question: "*How* do they speak it?" The fact that they are of other stock does not necessarily cause them to speak it differently from those whose ancestral tongue it is. The question may be regarded first from two extreme positions: (*a*) When an adult German attempts to learn English, his speech habits, including all the mental processes involved, are fixed, and it is extremely difficult for him to acquire new ones. The elements of the foreign language suggest those of his own that are most like

them, and he therefore substitutes the German elements for the English when he attempts to speak the foreign tongue (Paul's *Principien*[2], page 340 f.). That is, he speaks English with the substitution of German sounds, stress, and pitch. (*b*) On the other hand, when a wealthy American woman adopts a German baby and brings it up with her own little ones, its speech shows no trace of the speech of its parents. Now, between these two extremes there are many degrees of difference, and it is not always easy to say where sound-substitution ceases and natural speech begins. In general, it may be said that all foreigners who have learned to speak before they come to this country, and the children of foreigners who maintain the foreign language in the home circle, learn English by sound-substitution. If, however, the young come early in contact with a majority of English-speaking persons, they usually thoroughly acquire English speech-habits, and occasionally a gifted adult does the same. It thus happens that, except in small settlements made up of foreigners, and among the lower classes of a few of our large cities, most of the children and practically all of the grandchildren of foreigners speak English, when grown up, without foreign taint. This accounts for conditions included under type 3 (page 35). The same thing is true when a small ruling minority gives up its foreign speech and learns that of the native majority (page 32, 1). And practically the same result is obtained when a native minority (page 33, 2 *a*) succumbs to a foreign majority, though the vulgar dialect may be then slightly influenced by the native dialect.

When, however, a whole population comes in the course of centuries to give up its natural speech for that of a ruling minority (page 34, 2 *b*), there can be no question that the substitution of the natural sounds and voice-inflections for those of the language to be acquired plays an important part, and in large measure determines the character and future of the language as spoken in the country in question. That we have here the explanation of much of the difference between the Romance languages of Spain and France and

Italy, I have no doubt. The same is true in large measure of the High German spoken in Low German territory and of the Danish spoken in Norway. We are therefore not surprised when we are told (Nissen: *Italische Landeskunde*, Chapter XI.) that the dialects of modern Italy correspond geographically pretty closely to the non-Latin languages once spoken in the Peninsula. In so far I thoroughly agree with the position assumed by Hirt in an article in *Indogermanische Forschungen*, volume 4, page 36 ff., in which he explains the difference between two related languages by supposing that the indigenous inhabitants of the two countries involved were different, but both were conquered by bodies of people speaking the same tongue, and that the resulting languages are two different imperfect imitations of the speech of the conquerors. We are accustomed to ascribe linguistic changes to changes in the average temperament of a people, and this in turn to their health as affected by climate and mode of life (my *German Orthography and Phonology*, § 104, 3). All this is necessarily more or less vague and indefinite, and for that reason somewhat unsatisfactory. The new theory offers us, for the cases to which it applies, a very simple, almost mechanical, explanation; in so far it is exceedingly attractive. The danger is that we shall be inclined to use it too freely — to apply it to cases where it has no application, and to imagine that it explains more than it really does in the cases where it has application.

II.

The first mistake was made, in my opinion, by Hirt, when he applied the theory in explanation of the differentiation of Indo-European speech, and I shall now concern myself with the refutation of this aspect of his paper.[1] To be brief, Hirt believes that bodies of Indo-Europeans left their original seats and conquered various non-Indo-European peoples,

[1] Though he does not appear to have been aware of the fact, Hirt's theory is in reality a revival of an older one advocated in Kuhn and later in Fiske and Brinkle. See Kretschmer, *Geschichte der griechischen Sprache*, page [illegible].

just as in later days various Germanic hordes conquered non-Germanic peoples. He then assumes that the conquered peoples, though much in the majority, adopted the speech of their conquerors, with a substitution of native sounds and habits of speech, and that in this way there arose the various Indo-European languages, as did later the various Romance languages. Hirt seems not to observe that by appealing to the wanderings of the Germanic peoples and to the Romanization of Spain and Gaul, he secures not two, in fact not even one, historical parallel for what he assumes to have happened in prehistoric times. What he has is this: the first half of one parallel and the second half of another. He observes that many Germanic migrations were of the type 1 (page 32), and he assumes that the Indo-European migrations were of the same kind; but he then drops this historical parallel (according to which we should have expected the speech of these comparatively small bodies of conquerors to have died out) and jumps to the conclusion of a case of the type 2 *a* (page 33), whose premises are totally different from those of the case he assumes. It is essential to Hirt's theory that the conquering bodies of Indo-Europeans should be small compared with the number of the people they conquered, so that their habits of articulation and accent be of little or no account in the ultimate result; he finds similar conquering bodies of Germanic peoples and compares the two; but, when he finds that what happened in the cases that we know about, is not what he assumes happened in the case he is arguing, he says it is due to "besonderen Zufällen, besonderen historischen Momenten." If we appeal to historical parallels we must take them with all their consequences. If the cases are not sufficiently parallel to show similar results from similar causes, we had better leave them alone. On the other hand, if we wish to prove that the differentiation of Indo-European speech was like the differentiation of Romance speech, we must be able to show that the conditions under which the differentiations took place were alike or equivalent. But even a cursory examination of the manner in which the Romance

countries were Romanized (Mommsen: *The Provinces of the Roman Empire*, I., pages 69 ff., 75 ff., 81 ff., 86 ff., 97 ff., 111 ff., etc.) will make it clear that no parallel could possibly be drawn between the conditions under which the Romance languages arose and those that we can suppose to have existed while the Indo-European languages took shape.

Hirt believes that his argument is strengthened by the fact that there is greater diversity among the Indo-European languages than, for example, among the dialects of Turkish, and that the Celtic [1] changed more rapidly than Slavic and Germanic, explaining the latter on the assumption that the Celts assimilated the largest number of non-Indo-Europeans. The latter argument is particularly unfortunate. As Kretschmer (*Geschichte der griechischen Sprache*, page 122) has shown, this rapid change in Celtic is comparatively late, but would be early if it were to be explained as Hirt suggests. Moreover, the assumption that rapidity of change goes hand in hand with race-mixture is not upheld by historical evidence. Indeed, it is a well-known fact that colonists that go to foreign shores and assimilate a large portion of the native population, nevertheless are quite frequently more conservative in their speech development than the parent stock on the native heath. Is not the language spoken in Ireland by an almost purely Celtic stock practically only obsolete English? And why is the English spoken in America by the most conglomerate population ever gathered on one continent extremely conservative as compared with the English of the mother country? These matters are still too uncertain and too susceptible of various explanation to form a sound foundation for arguments of the sort that Hirt makes.

Hirt is not perfectly clear as to what sort of substitution

[1] Elsewhere (page 42) Hirt says: "Die Kelten mussten demnach ihre Sprache am meisten verändern, ebenso wie das heutige Englisch so stark durch die Sprachmischung verwandelt ist." The idea that the changes (other than that of vocabulary) that English has undergone are due to speech-mixture has had to recede before every serious investigation. On another occasion I shall deal with the subject in a comprehensive way.

he would ascribe to the learners of the intruding Indo-European speech. On page 40 he speaks of simple sound-substitution, like that of voiced consonants for weak voiceless consonants. Farther on he speaks of the substitution of the native "accent, etc.," and regards many of the changes in the acquired language as arising in the course of time in consequence of this substitution of the native system of accent. If we are willing to be satisfied with vague statements like these, either hypothesis seems likely enough. But when we apply the statement to a definite case, the theory disappears in thin air.

In order to get clear ideas as to the matter, let us take a specific case, namely the Germanic branch of the Indo-European family, and let us test both forms of substitution. First let us suppose that a pure Indo-European form of speech with

t *th* *d* *dh*

was adopted by a conquered people who substituted native sounds for those above. As a result of this and similar substitutions we get a barbarized form of Indo-European which we have termed Germanic and which shows us in place of the above consonants

þ *þ* *t* *ð*.

On Hirt's theory these latter sounds either (1) are the native sounds that the conquered people substituted for the original Indo-European sounds, or (2) they have developed out of such sounds as the natives substituted. If the first be true we ask ourselves why the conquered people did not use their *t* for the Indo-European *t*, instead of substituting it for the Indo-European *d*, and then substituting *þ* for the Indo-European *t*. If the second supposition be true, Hirt's theory helps us very little indeed: the native conquered population put into the language sounds very similar to the *t*, *th*, *d*, and *dh* of the Indo-European, and all the change from that slightly variant form to the one that we find in Germanic was of subsequent development — and must be explained by the usual methods after all. Moreover, it is pretty well

settled that those consonant changes that distinguish Germanic speech from Indo-European, were not all contemporaneous. Hirt might say that the early change of *t* to *th* was a case of sound-substitution, but there then remain the later changes of *dh* to ð and of *d* to *t*. If we still have to account for these changes as natural developments, the calling in of sound-substitution to explain the change of *t* to *th* is a resort to a *deus machinae* and a very unnecessary *deus machinae.*

Here an appeal might be made to that possible interpretation of Hirt's theory that would assume that the conquered natives substituted a strange system of accent from which subsequently resulted those changes that made their speech the Germanic variety of Indo-European. I am not aware that we know as yet that a change from any form of accent to another would bring about such changes in consonants as characterize Germanic speech, and in the absence of such knowledge, the assumption that a change of the character of the accent would produce these changes, is only a guess. Just what system of accent Hirt would here introduce, I do not know. We do know that the Germanic people acquired a system of accent that differed from that of Indo-European, and on page 45 Hirt suggests that the system was adopted from the conquered non-Indo-European people. But we know that this system was not adopted by the Germanic people until some time *after* those changes had taken place that constitute Germanic speech a separate language, and it can therefore in no way be responsible for them (Brugmann[2], I., § 1071).

I have shown that Hirt's supposition that comparatively small bodies of Indo-Europeans conquered non-Indo-European races and forced their language upon their subjects, is contrary to all historic evidence in similar cases, and that thus we have removed the whole foundation on which rests his theory of the differentiation of Indo-European speech. I have also shown that, even if, for the sake of argument, we granted his supposition, his theory signally fails to explain the differentiation of Germanic speech from Indo-European.

That we have to reckon with the possibility of sound-substitution in those cases where we have reason to believe that a foreign tongue has been imposed upon a people, I am fully convinced; and in so far I believe we have reason to be grateful to Hirt for emphasizing the fact, even if he has attempted to give it too wide application. In such cases, however, we should hesitate to ascribe changes to sound-substitution that are easily explained as natural developments. When a German learns English he is apt to substitute *t* or *s* for *þ*, for example in 'thorn.' If, now, we find so unnatural a change as *þ* > *t* (of course the change is natural enough next to another voiceless spirant, cf. *hust(h)ings*, *nost(h)ril*, etc.), we are justified in suspecting sound-substitution. The same would also usually be the case with *þ* > *s*, but not necessarily. The German also substitutes *d* for ð, for example, in 'the,' but the change ð > *d* is also a very common natural change, as, for example, in Low German. We have, therefore, no right, on finding the change ð > *d* at an earlier period in South Germany to say this must be sound-substitution due to the ineffectual attempts of a non-Germanic people to acquire Germanic speech. This is, however, what Hirt does when (page 42) he extends his theory to the differentiation of West Germanic into High German and Low German. If he wishes to prove that the High German variety of West Germanic is due to the acquisition of the language by a non-Germanic population, it is incumbent upon him to show that the changes involved are of such a character as are not easily explained as natural developments. But, as also in the case of the first shift, we know that all the changes that distinguish High German from West Germanic in general, are perfectly natural ones. We can, in fact, trace their progress and their relative chronology. It was probably a consciousness of this fact that led Hirt to speak here of "a *kind* of substitution." Either it was substitution or it was not, and there are not so many kinds of substitution but that each might be tested. A little definiteness here will, as in the case of the earlier shift, show that there is no foundation for the substitution idea.

Hirt's theory is suspicious for the very reason that it proves too much, if anything. It removes the necessity of other explanations. Wherever we find differences in neighboring territory, for example, between North and South Germany, we have but to ascribe them to hypothetical prehistoric antithetic races. When we find that in a given climate the same phenomenon affects the languages of people of diverse origin (for example, the High-German shift in the speech of the Franks, the Alamannians, and the Lombards), we have only to invoke a single hypothetical race whom these three different tribes conquered. Thus, his advocacy of sound-substitution as a result of race-mixture leads Hirt to speak somewhat slightingly of other explanations of sound-change, for example, the effect of climate. He believes (page 39) that when a people removes to another country the new climate may actually destroy a large per cent of the community, but he appears to doubt that that same climate may so affect the health of the survivors that their temperament and consequently the tempo and accent of their speech may be modified and other sound-changes result. This subject is not yet so well cleared up as we could desire, but that is no reason why we should ignore it or underestimate its importance.

III.

There can be no question that, as Hirt says, the people who speak Indo-European are to a considerable extent of non-Indo-European blood, and that those who speak German are in large measure not of German stock. As stated above, race-mixture is easy and common, speech-mixture is rare, the language of the majority usually quite driving out that of the minority. But that does not mean that the future of the surviving language is to be unaffected by the race-mixture; and here I wish to offer a theory that I believe will explain many of the changes that Hirt has in mind, without doing violence to the facts of history.

Of course, a language does not reflect the temperament

and other speech conditions of those that speak it at any particular time. It represents, rather, the results of the language-controlling factors of many preceding generations. This linguistic complex is inherited, so to speak, from those that shaped it. But if the conditions that control linguistic utterance change, they will gradually modify the language. Such a change in the conditions that control linguistic utterance may be due to a change in the average temperament or health, whether caused by climate or mode of life, or it may be due to race-mixture. The assimilation of a large alien population, though it constitute only a minority, makes a new race that differs from the old one. In the old one there were certain contrary tendencies struggling for mastery; the absorption of this large foreign element often strengthens one or the other side. If it strengthens a majority, it may hasten changes already begun; if it strengthens a minority, it would prevent changes that would otherwise have ultimately come about, or even produce contrary ones. Thus, race-mixture may indirectly affect speech and be in part responsible for just such differentiation as that which brought about the various Indo-European languages. And while the English of America will probably never (except in quite peculiar cases) be affected by the German spoken among us, I should not be surprised if the very large admixture of German blood should so modify the average American of the future that his English will undergo changes that it might not have undergone except for this fact. But the linguistic modification here considered is quite a different thing from sound-substitution. It is less simple, but also less crude. The changes it involves are just as natural as those that occur in a population having no foreign admixture; for in all countries there are diverse elements and diverse tendencies to change, and the fate of the language depends on the adjustment of these differences (Paul's *Principien*[2], page 56 ff.).

Unless I much deceive myself, the theory I have here advanced is so simple and natural that, when once stated, it requires little exposition or defence. It involves, moreover,

no assumptions that are out of harmony with the conditions that race-mixture actually presents. Thus, for example, it is not necessary to suppose, as it is in Hirt's theory, that the migrating hordes of Indo-Europeans were small and made up a minority of the population of the country that they became masters of (page 40 above). We can suppose, as is much more natural and likely, that they advanced into non-Indo-European territory just as the Angles and Saxons invaded Britain. The survival of their speech would then be just what we should expect according to 2 *a* (page 33), although this speech might ultimately suffer modification through a change in the character of the race, brought about by the absorption of alien population. The same is true of the South-German situation. Moreover, the changes that we should like to associate with such race-mixture are usually separated from it by a considerable expanse of time, which, as Kretschmer (*Geschichte der griechischen Sprache*, page 122 f.) pointed out, is irreconcilable with Hirt's theory of sound-substitution, but is just what would be expected if these changes came about, as I have suggested, as a result of the modification of the race, and thus were of the slow growth characteristic of all normal linguistic change.

III — *The Omission of the Article with Substantives after* οὗτος, ὅδε, ἐκεῖνος *in Prose.*

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It would seem that a phenomenon which occurs more than one thousand times in Greek prose is worthy of particular notice at the hands of the grammarians, and yet, so far as the omission of the article after οὗτος, ὅδε, ἐκεῖνος is concerned, few of our manuals have very little more than the bare statement that the omission of the article after demonstrative pronouns is permissible if the substantive is a proper name, implying thereby that elsewhere the article is required. So in Hadley-Allen, 673, we read: "Substantives with ὅδε, οὗτος, ἐκεῖνος require the article in prose," and in 674: "With ὅδε, οὗτος, and ἐκεῖνος substantives omit the article in certain cases; thus often proper names." In the same section (674) we have the statement that the article is omitted "when the pronoun means 'here,' 'there,' pointing out an object in sight." This is not altogether correct, for the function of the demonstrative, under any circumstances, is to point out, and consequently the use or omission of the article cannot be determined by the mere fact that it "points out." In the only example cited by Hadley (νῆες ἐκεῖναι ἐπιπλέουσι Thuc. I. 51), the phrase is exclamatory: "Yonder are ships sailing towards us!" νῆες and ἐκεῖναι bear the relation of subject and predicate to each other, not of substantive and attribute; ἐκεῖναι does not qualify νῆες: the Corcyraeans in their haste exclaim, νῆες ἐκεῖναι ἐπιπλέουσι instead of ἐκεῖναί εἰσιν νῆες αἳ ἐπιπλέουσι.

Kühner says little more than Hadley about the omission of the article, and part of what he does say is incorrect. Goodwin's statement (945, 2) does not differ materially from that of Hadley. He cites the same sentence from Thu-

cydides to illustrate the use of the demonstrative in the sense of 'here,' 'there,' and, in addition, one from Xenophon (*Anab.* IV. 7, 5): ὁρῶμεν ὀλίγους τούτους ἀνθρώπους. In this sentence the article is not omitted because the demonstrative means 'here'; the omission is due to the presence of ὀλίγους.[1]

Five hundred proper names in Greek prose are used without the article after the demonstrative; hence there are as many cases of the omission of the article with other words as with proper names.

I shall first give the rules which obtain for the whole range of Greek prose, and then proceed to treat of the special cases in each author.

The article is omitted

I. WITH PROPER NAMES.
II. WITH DEFINITE NUMBERS.
III. WITH SUBSTANTIVES FOLLOWED BY A RELATIVE CLAUSE.

The only exception to Rule I. is in cases where the anaphoric article is used. Rule II. has few exceptions, and these will be explained under their proper heads. Rule III. is observed in all departments of Greek literature, but particularly by Herodotus. That the article is frequently inserted by prose authors when a relative clause follows the substantive goes without saying. Other rules for the omission of the article (as *e.g.* in exclamations and in case τις is inserted) might be added, but as the examples are not numerous, I have limited myself to these three for the present.

I. PROPER NAMES.

In the 180 cases where the article is used with proper names it is almost always anaphoric; usually the name has just been mentioned in the preceding line, sometimes as far back as the preceding section. Herodotus, who tells us so

[1] On οὗτος ἀνήρ and οὗτοσὶ ἀνήρ (quoted in the same section by Goodwin), phrases which seldom occur, see pp. 51 and 61.

much about nations as well as individuals, has 124 examples of the anaphoric article with demonstratives; the other writers from one to twenty each.

In phrases like *οὗτος ὁ Δημοσθένης*, *οὗτος* is the subject, and the substantive with the article is in apposition, *ὁ* being the ordinary anaphoric article with a proper name. Compare the sentences *τίνος; ἦ δ' ὃς ὁ Ἀδείμαντος* (Plato, *Rep.* 549 B), and *τούτω, ὅ τ' Εὐθύδημος καὶ ὁ Διονυσόδωρος* (*Euthydemus*, 273 A).

THE ORATORS.

In all the examples in Lysias (4) and Isaeus (1) the article is anaphoric; none of the demonstratives appear with the article in any of the other orators except Aeschines and Demosthenes, who have a few examples of the non-anaphoric article: Aeschines I. 6 *ὁ Σόλων ἐκεῖνος* (laudatory); II. 36 *ὁ χρηστὸς οὗτος Δημοσθένης* (contemptuous); II. 42 *ὁ Σίσυφος ὅδε*; III. 118 *ὁ Κρωβύλος ἐκεῖνος*; III. 189 *Γλαῦκον τὸν παλαιὸν ἐκεῖνον πύκτην*; III. 194 *ὁ Κέφαλος ὁ παλαιὸς ἐκεῖνος*; Demosthenes III. 21 *τὸν Ἀριστείδην ἐκεῖνον*; XIX. 191 *Κόνων ὁ παλαιὸς ἐκεῖνος*; XXI. 71 *Εὔθυνον τὸν παλαίσαντά ποτ' ἐκεῖνον*. In these nine examples (the sum total in all the orators) the article is easily accounted for. The anaphoric article occurs once in Pseudo-Aeschines, *Epistle* IV. 4 (*οὗτος ὁ Πίνδαρος*) and twenty-three times in Demosthenes.

The number of demonstratives with proper names (omitting the article) in each of the orators is as follows: —

	οὗτοσί	*οὗτος*	Total
Antiphon	2	0	2
Andocides	6	1	7
Lysias	22	6	28
Isocrates	4	0	4
Isaeus	23	7	30
Lycurgus	3	0	3
Aeschines	17	6	23
Demosthenes	224	52	276
Dinarchus	1	2	3
Grand total	302	74	376

In Andocides I. 135 we have ἄνθρωπος οὑτοσί, as though the proper name had been used.[1] Blass, however, reads ἄνθρωπος οὑτοσί. Thirteen of the twenty-two examples with οὑτοσί in Lysias are in XIII., all occurring in the phrase τουτονὶ τὸν Ἀγόρατον. Isocrates has four examples, Isaeus one with ὅδε (V. 6), and one with ἐκεῖνος (VI. 39). Of the seventeen cases where οὑτοσί is found with proper names in Aeschines, fourteen are in the oration against Timarchus; ἐκεῖνος occurs three times (I. 111; III. 115; III. 194).[2] In II. 106 we have ἄνθρωπος οὑτοσί.[3] Demosthenes has ten examples of ἐκεῖνος and one of ὅδε. In Pseudo-Alkidamas ὅδε appears twice.[4]

THE HISTORIANS.

Herodotus has only a few cases of the omission of the article. Thucydides has six examples of the insertion of the article, all with οὗτος, and all anaphoric. In Xenophon we find one in *Hellenica* III. 1, 10 (ἡ Αἰολὶς αὕτη), and two in the *Anabasis* (VI. 1, 17, and VII. 1, 27).

Of the twelve examples in Herodotus of the omission of the article with proper names, three are followed by a relative clause and nine have ὅδε (always deictic, whether predicative or attributive); in only five cases is the article omitted where the substantive has been mentioned once before, either in the preceding line or section.[5] Εἰς Τάναιν τοῦτον in IV. 57 does not count, since ποταμόν is understood and Τάναιν is equivalent to an adjective.

In Thucydides the only demonstrative used with a proper name is ὅδε, and this only in speeches — once of allies, twice of opponents (I. 37; I. 43; I. 53) — except VII. 57, 5, where, strangely enough, οὗτοι without the article is used. In the speeches of Thucydides οὗτος is not employed with proper names as it is in the orators.

[1] So, too, in Plato and Aeschines. See p. 61 f.

[2] Also once in *Epistle* IV. 4.

[3] Sauppe says: "Immo ἄνθρωπος."

[4] *Odysseus* 3 and 24.

[5] One of these is probably an interpolation: VI. 122. The other four occur in III. 160 (bis); IV. 150; IV. 172 and 176.

Xenophon, on the other hand, has a few examples: five occur in the *Hellenica* (οὗτοσί), five in the *Symposium* (ὅδε once), two in the *Memorabilia* (ὅδε once), eight in the *Anabasis*, and one in the *Cyropaedia* (ὅδε once).

PLATO.

Plato has ten examples of the article with the demonstrative; eight of these are anaphoric; the other two occur in *Laches* 183 C τοῦτον τὸν Στησίλεων, and *Theaetetus* 166 A οὗτος ὁ Σωκράτης ὁ χρηστός. He uses ὅδε eighty-six times without the article, οὗτοσί fourteen, οὗτος seven, ἐκεῖνος only once (*Alcibiades* II. 148 E).

II. Definite Numbers.

THE ORATORS.

Lysias has two examples, VII. 10 and XXIV. 6. The first reads as follows: Ἀλκίᾳ Ἀντισθένους ἀπελευθέρῳ ἐμίσθωσα, ὃς τέθνηκε ταῦτα τρία ἔτη,[1] and Kühner cites this example under § 465, An. 6: Der Artikel wird bei dem Substantive weggelassen: a) Wenn das Pronomen die Stelle des Subjekts, das Substantiv aber die Stelle des Praedikats versieht; and he translates the phrase: *es sind drei Jahre geworden.* This is wrong. ταῦτα is not the subject with ἔτη as predicate, but the demonstrative is attributive and qualifies ἔτη: the expression means *these* (past) *three years.* There are about one hundred and fifty parallel cases in Greek prose. Modern languages run to a certain extent in the same groove. The Spaniard says, *hace tres años;* the Italian, *tre anni fa;* the Frenchman, *il y a trois ans;* and the German, *es sind drei Jahre geworden* (and doubtless this, coupled with the fact that the article was wanting, led Kühner to explain ταῦτα τρία ἔτη as he does). But the Greek did not look at time in this way. We look forward to the future; he turned his back to the future and looked toward the time in which his ancestors lived. This explains such expressions as ταῦτα δ'

[1] Bristol reads κᾶτα for ταῦτα. Morgan has κᾶτα and takes ἔτη with ἐμισθώσατο.

ὄπισθεν ἀρεσσόμεθ', εἴ τι κακὸν νῦν εἴρηται (*Il.* IV. 362). So here ταῦτα τρία ἔτη means *these three years* just before us, or, as we should say, just behind us.

The second example in Lysias (τρίτον ἔτος τουτί) is probably formed after the analogy of the first.

In Aeschines there are two cases: II. 149 συνεχῶς ἔτος ἤδη τουτὶ τρίτον στρατηγῶν, and III. 84 περὶ ταῦτα τρία μέγιστα ἠδίκησε.[1]

Dinarchus has only two examples: I. 76 μία γὰρ αὕτη σωτηρία καὶ πόλεως καὶ ἔθνους ἐστί, and I. 81 δύο ταύτας μόνας ἐν τῷ βίῳ Δημοσθένης πεποίηται ἀποδημίας.

In Demosthenes twenty examples are found. I shall cite only one-third of them: VIII. 2 ἑνδέκατον μῆνα τουτονί; XXIII. 73 ταῦτα δύο τηλικαῦτα καὶ τοιαῦτα δικαστήρια; XXVII. 23 ταύτας ἔχει τριάκοντα μνᾶς; XXVII. 29 τρία τάλαντα ταῦτα ἀνηρπάκασιν; XXVIII. 13 ταῦθ' οὗτος τρία τάλαντα καὶ χιλίας ἔχει; XXXIX. 36 δύο ταυτασὶ μαρτυρίας; LIX. 18 ἑπτὰ ταύτας παιδίσκας. Compare Aristophanes, *Clouds*, 424 (τὸ Χάος τουτὶ καὶ τὰς Νεφέλας καὶ τὴν Γλῶτταν, τρία ταυτί).

THE HISTORIANS.

The demonstrative with the numeral is nearly as common in Herodotus as in Demosthenes: I. 102 ἔχων δύο ταῦτα ἔθνεα; I. 146 ταῦτα δυώδεκα μέρεα;[2] I. 149 αὗται ἕνδεκα πόλιες; II. 30 ἀπέστησαν αὗται τέσσαρες καὶ εἴκοσι μυριάδες; III. 83 γνῶμαι τρεῖς αὗται προεκέατο; IV. 33 πέντε πομποὺς τούτους; VI. 98 τριῶν τούτων γενεέων.

Thucydides has only half as many examples as Herodotus: I. 58 μίαν τε πόλιν ταύτην ἰσχυρὰν ποιήσασθαι;[3] II. 15, 2 μιᾷ

[1] Compare with the latter III. 141 τρία τὰ πάντων μέγιστα (where there is no demonstrative).

[2] Compare I. 143 αἱ δὲ δυώδεκα πόλιες αὗται (where the article is anaphoric—in fact, the cities had just been mentioned by name) and note the position of αὗται.

[3] Morris, in his note on this passage, says that ταύτην is object with μίαν πόλιν ἰσχυράν predicate, but I am inclined to think he is mistaken. Indeed, the commentators resort to all sorts of juggling with the words when they meet a phrase containing the demonstrative with no article, and all because they seem to be unacquainted with the fact that the article is omitted with definite numbers.

πόλει ταύτῃ; V. 75, 3 ἑνὶ ἔργῳ τούτῳ; VII. 56, 4 ἐπὶ μίαν πόλιν ταύτην; VII. 64, 2 ἐν ἑνὶ τῷδε ὑπὲρ ἀμφοτέρων ἀγῶνι.

Xenophon has very few genuine examples: *Oeconomicus* XIII. 6 ἐκ δυοῖν τούτοιν; *De Re Equest.* VI. 13 ἓν τοῦτο καὶ δίδαγμα καὶ ἔθισμα ἄριστον.

PLATO.

As we should expect, the demonstrative and numeral appear very often (about 75 times) in Plato: *Philebus* 51 E ταῦτα εἴδη δύο; *Symposium* 178 B δύο τούτω; 213 B ὅδε τρίτος συμπότης; *Meno* 84 E τέτταρα ἴσα χωρία τάδε; *Theaetetus* 155 B ταῦτα ὁμολογήματα τρία; *Sophistes* 228 E δύο παθήματε τούτω; *Gorgias* 463 C τέτταρα ταύτα μόρια; *Republic* 399 C ταύτας δύο ἁρμονίας; 509 D, 601 D; *Leges* 636 D δύο αὗται πηγαί; 647 A τούτους δύο φόβους; 720 B, 751 A, 831 C, 874 B, 928 B.

EXCEPTIONS.

Exceptions to the rule of definite numbers are rare. There are none in the orators save Demosthenes, and two of these are in ὑποθέσεις.[1] In XXIII. 70 (παρ' ἓν τοῦτο τὸ δικαστήριον) the position of the words as well as the phrases δεύτερον δ' ἕτερον δικαστήριον, in 71, and τρίτον ἕτερον δικαστήριον, in 74, seem to indicate that ἕν is the object of παρά, and τοῦτο τὸ δικαστήριον is in apposition. The article is required in τοῦτον τὸν ἕνα (XXIV. 140), since τὸν ἕνα is merely added by way of explanation, referring to ἕνα ὀφθαλμόν in the preceding line. In XXIX. 34 occurs the phrase ταύτας τὰς ὀγδοήκοντα μνᾶς. Here ὀγδοήκοντα μνᾶς is really a temporary compound. The presence of the article in XXV. 18 and XXXVI. 5 is explained by the position of the demonstrative.[2] The remaining two are found in XLVIII. 13 (τὰς δύο ταύτας μερίδας) and XLIX. 12 (τὰς ἑπτὰ μνᾶς ταύτας).

The first exception to the rule in Herodotus appears in I.

[1] XXII. αὗται γὰρ αἱ τριάκοντα ἡμέραι and XXIV. τὰ δύο ταῦτα.

[2] τὰ δὲ τρισχίλια κεράμια ἄγεσθαι ταῦτα εἰς τὸν Πόντον and τοῖς πεντήκοντα ταλάντοις τούτοις.

176 *αἱ δὲ ὀγδώκοντα ἱστίαι αὗται* (as in I. 143, see p. 53), the second in V. 87 *τὸν ἕνα τοῦτον* (which does not really militate against the rule), the next two in VII. 49 (*τὰ δὲ δύο ταῦτα*) and VII. 83 (*τῶν δὲ μυρίων τούτων Περσέων*), and the last in VIII. 73 (*τούτων τῶν ἑπτὰ ἐθνέων*).

Thucydides has one exception in the first book (51): *αἱ εἴκοσι νῆες ἀπὸ τῶν Ἀθηνῶν αὗται, ὧν ἦρχε Γλαύκων.* Here *αὗται* is added to define more specifically what ships are meant, and is the antecedent of *ὧν* (*αὗται, ὧν ἦρχε* Γ. instead of *αἱ ὑπὸ* Γ. *ἀρχόμεναι*, necessarily). There are only two more examples in Thucydides: VI. 101, 5 (*τοῖς τριακοσίοις τούτοις*) and VIII. 41, 3 (*ταύτας τὰς ἑπτὰ καὶ εἴκοσι ναῦς*). In the former *τριακοσίοις* is used as a substantive, and in the latter *ἑπτὰ καὶ εἴκοσι* is taken closely with *ναῦς*, *τάς* being used to distinguish this collection of ships from others.

In Plato the exceptions are somewhat more numerous, but this is what we should expect, for the philosopher deals in numbers to a greater extent than the other writers; and he must needs be more specific. In *Philebus* 26 C (*τὰ τρία ταῦτα*) the demonstrative may be predicate, but in 30 A it is attributive, *τέτταρα* being substantive like *ἕν* in *τὸ ἓν ἐκεῖνο* (14 E).[1] The demonstrative generally comes last, as though it were added as an afterthought: *Phileb.* 55 A, *Polit.* 262 D (*διὰ ταύτην τὴν μίαν κλῆσιν*, where *τὴν μίαν κλῆσιν* is in apposition to *ταύτην*) 297 C, 301 C, *Rep.* 397 B, 435 C; *Leg.* 755 B (hyperbaton), 762 E, 832 C (*τὰ δύο* being added epexegetically — *ταῦτ' οὖν ἐστὶ τὰ δύο*), 913 D.

Sometimes the demonstrative alone with the numeral suffices; sometimes the article is required for greater definiteness; at other times the opposite is desired and *τις* is added.

Cf. *Gorgias* 471 E *ἕνα τινά*; 472 D *ἓν τουτί*; 488 D *ἐπὶ τῷ ἑνί*; 480 D *τοῦ ἑνὸς . . . τοὺς δύο*; 490 A *ὁ εἷς*; 522 C *ἐκεῖνό γε ἕν*; *Rep.* 601 D (*ταύτας τινὰς τρεῖς τέχνας*) — where the article could not have been used because of the indefinite pronoun —, *Timaeus* 63 E *τόδε γε μὴν ἕν τι.*

[1] Other examples of this kind are found in *Crito* 47 B; *Parmen.* 142 B, 161 A; *Leg.* 963 A; *Sophist.* 243 E; *Phileb.* 16 D (where we find even *τῶν ἓν ἐκείνων*).

III. Relative Clauses.

The relative clause frequently takes the place of the article after a demonstrative. A sentence like *ἣν ἔσχε δόξαν, ταύτην κτέ.* (the ordinary attraction of the antecedent into the relative clause) could easily have become *δόξαν ταύτην ἣν ἔσχε.* Compare Aeschines II. 178: (*φασὶ*) *ἣν αὐτὸς εὗρεν εἰρήνην αὐτῷ συμφέρουσαν ταύτην παραβεβηκέναι,* Demosthenes XLI. 11 *σκηνὴν ἣν ἔχουσιν, οὐδέ γε ταύτην λαβόντες.*[1]

THE ORATORS.

The only examples occur in Isocrates: XII. 54 *οἱ μὲν γὰρ ἡμέτεροι πατέρες ἔπειθον τοὺς συμμάχους ποιεῖσθαι πολιτείαν ταύτην, ἥνπερ αὐτοὶ διετέλουν ἀγαπῶντες*; XV. 65 *λαβὼν οὖν ἀρχὴν ταύτην ὅθεν διαλέγομαι,* except, perhaps, one in Demosthenes (XIX. 60): *πέμπτην εἶναι ταύτην ἡμέραν ἐλογίζετ' ἀφ' οὗ κτέ.*

THE HISTORIANS.

Herodotus has fifteen examples: I. 167 *πόλιν ταύτην, ἥτις νῦν Τέλη καλέεται*; II. 99 *πόλιν κτίσαι ταύτην, ἥτις νῦν Μέμφις καλέεται*; IV. 79 *θεὸν ἐξευρίσκειν τοῦτον, ὅστις κτέ.*; IV. 95 *ἥξουσι εἰς χῶρον τοῦτον ἵνα αἰεὶ περιεόντες ἕξουσι τὰ πάντα ἀγαθά*; VI. 139 *δίκας διδόναι ταύτας, τὰς ἂν αὐτοὶ Ἀθηναῖοι δικάσωσι*; VII. 22 *πόλιες μὲν αὗται, αἳ τὸν Ἄθων νέμονται*; IX. 21 *ἔχοντες στάσιν ταύτην ἐς τὴν ἔστημεν ἀρχήν*; IX. 93 *πρὶν ἢ δίκας δῶσι τῶν ἐποίησαν ταύτας τὰς ἂν αὐτὸς ἕληται*; IX. 111 *γυναικὶ δὲ ταύτῃ τῇ νῦν συνοικέεις.*

In Thucydides we find only four examples: I. 85, 1 *ταύτας οὖν ἃς οἱ πατέρες τε ἡμῖν παρέδοσαν μελέτας* (where the relative clause is interposed and the article thus rendered unnecessary; so Xen. *Anab.* I. 5, 16 *πάντες οὗτοι οὓς ὁρᾶτε βάρβαροι*); II. 74, 3 *ἐπὶ γῆν τήνδε ἤλθομεν, ἐν ᾗ οἱ πατέρες ἡμῶν εὐξάμενοι ὑμῖν Μήδων ἐκράτησαν*; III. 59, 2 *ἡμέρας τε ἀναμιμνήσκομεν ἐκείνης ᾗ τὰ λαμπρότατα μετ' αὐτῶν πράξαντες . . . κινδυνεύομεν παθεῖν*; IV. 85, 7 *στρατιᾷ γε τῇδ' ἣν νῦν*

[1] Probably the reason why *τοιοῦτος* and *τοιόσδε* so often take no article is because the correlative is anticipated.

ἐγὼ ἔχω ἐπὶ Νίσαιαν. Just a few sections before, however, we read ταύτῃ τῇ ἡμέρᾳ ᾗ ἐκ τῆς Μελιτίας ἀφώρμησεν.

Xenophon has but two genuine examples[1]: *Oeconomicus* XXI. 8 μέγας τῷ ὄντι οὗτος ἀνήρ, ὃς ἂν μεγάλα δύνηται γνώμῃ διαπράξασθαι μᾶλλον ἢ ῥώμῃ. Holden in his edition says that οὗτος is the subject and μέγας ἀνήρ is the predicate. The position of the words seems to be against this view; and yet there are many examples where it is difficult to decide whether the demonstrative or the noun is the subject of the sentence; indeed, it is doubtful whether it was clear to the Greek. Did he analyze the sentence and make the demonstrative alone the subject, or did he regard it as attributive? Compare *Hellenica* V. 3, 10 τίς ἂν αὕτη δίκη κτέ.

PLATO.

Nine certain and two doubtful examples are found in Plato: *Philebus* 16 C ταύτην φήμην παρέδοσαν ὡς ἐξ ἑνὸς μὲν καὶ ἐκ πολλῶν ὄντων τῶν ἀεὶ λεγομένων εἶναι; *Phaedo* 107 D εἰς Ἅιδου πορεύεσθαι μετὰ ἡγεμόνος ἐκείνου, ᾧ δὴ προστέτακται τοὺς ἐνθένδε ἐκεῖσε πορεῦσαι; *Gorgias* 450 B περὶ λόγους ἐστὶν τούτους οἳ τυγχάνουσιν ὄντες περὶ τὸ πρᾶγμα; 512 E τοῦτον ὃν μέλλοι χρόνον βιῶναι; *Republic* 521 E τοῦτο . . . ὃ ζητοῦμεν μάθημα; 531 A σμικρότατον εἶναι τοῦτο διάστημα ᾧ μετρητέον; *Timaeus* 45 D αἴσθησιν παρέσχετο ταύτην ᾗ δὴ ὁρᾶν φάμεν; *Leges* 630 C αὕτη πιστότης . . . ἥν τις δικαιοσύνην . . . ὀνομάσειεν; *Phaedrus* 250 E κάλλος μόνον ταύτην ἔσχε μοῖραν ὥστ' ἐκφανέστατον εἶναι. Compare *Philebus* 56 C and *Leges* 658 E.

MISCELLANEOUS.

The omission of the article was very common in poetry, and it would be strange if some traces of this were not found in prose, especially in Herodotus, who was under the spell of epic poetry. In the very first line of his work we read Ἡροδότου Ἁλικαρνήσεως ἱστορίης ἀπόδειξις ἥδε, where ἥδε is regarded by the commentators as the subject and ἀπόδειξις

[1] Unless we count *Cyropaed.* V. 3, 21, and VIII. 2, 16, where a proper name is used. One example has just been cited.

as predicate. That ἥδε is attributive, ἀπόδειξις being the subject, seems to be indicated by the rest of the sentence. The clause beginning with ὡς would come in awkwardly if we were to explain ἀπόδειξις and ἥδε as predicate and subject respectively. In the last sentence of the *Phaedo* of Plato we read ἥδε ἡ τελευτὴ τοῦ ἑταίρου ἡμῖν ἐγένετο. Now it is probable that the sentence quoted from Herodotus is similar to this, only the verb is omitted (as often) and the article also (as frequently in Herodotus, especially when the demonstrative follows its noun). At all events, the sense is very much improved by this interpretation.

Herodotus has eighty examples of the omission of the article in cases where the demonstrative follows the substantive: I. 31 τέλεϊ τούτῳ; I. 35 συμφορὴν ταύτην; I. 118 τιμὴ αὕτη; I. 208 γνῶμαι αὗται; II. 39 κεφαλὴν ταύτην; II. 41 τρόπον τόνδε; II. 47 θυσίη ἥδε; II. 56 γνώμην τήνδε; II. 65 εὐχὰς τάσδε; II. 96 τρόπῳ τούτῳ; II. 114 ἄνδρα τοῦτον; II. 115 λόγον τόνδε (very frequent; cf. II. 131 τόνδε τὸν λόγον); II. 115; II. 135; III. 21; III. 137; III. 160; IV. 8; IV. 9; IV. 63; IV. 97; IV. 123; IV. 135; IV. 148; V. 20; VI. 21; VII. 12; VII. 49; VII. 130; VII. 209; IX. 27.

Occasionally the article is omitted when the demonstrative precedes its noun: II. 27 τήνδε ἔχω γνώμην; II. 54 τόνδε Αἰγύπτιοι λόγον λέγουσι; II. 96 τοῦτο ὄνομα; II. 116 ταύτην ἄπιξιν; II. 136 τήνδε ζημίαν; III. 21 τάδε ἔπεα; IV. 31 τήνδε ἔχω περὶ αὐτῶν γνώμην; IV. 139 τάδε ἔργα καὶ ἔπεα; IV. 179 ὅδε λόγος; IX. 94 ταύτην δίκην: but in nearly every case (δίκην, — which may be predicate, — λόγοι, and ἔπεα being the only exceptions) some word intervenes between the substantive and demonstrative.

The omission of the article in Thucydides is very much rarer than in Herodotus, if we exclude from the count sentences like κίνησις αὕτη μεγίστη τοῖς Ἕλλησιν ἐγένετο (I. 1), which are very common. The explanation given by the commentators is that αὕτη is the subject attracted into the gender of the predicate κίνησις, which has the superlative μεγίστη as its attribute. But, while there are few exceptions to this rule of attraction (e.g. Isocrates XIII. 9 ἡγοῦνται τοῦτ' εἶναι

τὴν τέχνην), how do we know that the Greek felt *αὕτη* as subject and *κίνησις* as predicate? It will be observed that the demonstrative invariably follows, as in the many examples just cited from Herodotus. Besides, there are cases of the omission of the article in Thucydides where there is no superlative, as e.g. I. 41 *δικαιώματα τάδε πρὸς ὑμᾶς ἔχομεν*;[1] I. 51 *εἶπον ὅτι νῆες ἐκεῖναι ἐπιπλέουσι*; I. 66 *αἰτίαι αὗται προσεγεγένηντο ἐς ἀλλήλους*; I. 146 *αἰτίαι αὗται καὶ διαφοραὶ ἐγένοντο ἀμφοτέροις*;[2] II. 9, 1 *πόλεις ἑκάτεροι τάσδ' ἔχοντες ξυμμάχους*; IV. 70, 1 *ἔστι κώμη ὄνομα τοῦτο ἔχουσα*; IV. 105, 1 *κήρυγμα τόδε*; IV. 117, 3 *γίγνεται ἐκεχειρία αὐτοῖς τε καὶ τοῖς συμμάχοις ἥδε*;[3] V. 22, 2 *ξυμμαχία ἥδε*;[4] V. 46, 5 *ξυμμαχίαν τήνδε*; VI. 54, 5 *τύραννοι οὗτοι*; VI. 59, 3 *ἐπίγραμμα τόδε*. Other examples of the superlative after substantive and demonstrative are I. 2, 6; I. 50; I. 55; III. 113, 6; V. 60, 3; VI. 31, 1. The superlative stands first in I. 137, 1 and VII. 85, 4. The commentators also cite VII. 75, 7 and I. 98, 4. In the former the article is used, showing conclusively that here, at least, the adjective alone (not the substantive) is in the predicate: *μέγιστον γὰρ δὴ τὸ διάφορον τοῦτο Ἑλληνικῷ στρατεύματι ἐγένετο*. In the second sentence (*πρώτη τε αὕτη πόλις ξυμμαχὶς παρὰ τὸ καθεστηκὸς ἐδουλώθη*) I think it would be better to regard *πόλις ξυμμαχίς* as being in apposition to *αὕτη* and *πρώτη* as predicate, which is placed first for emphasis.

Placing the substantive first, to be sure, gives it a character of generality with nearly the effect of the partitive genitive, but this does not exclude the use of the genitive in similar phrases; e.g. VII. 87, 5 *ξυνέβη τε ἔργον τοῦτο τῶν κατὰ τὸν πόλεμον τόνδε μέγιστον γενέσθαι*.

Very few examples are found in Xenophon. The Thucydidean mode of expression just discussed is not employed by him, but *αὕτη πρώτη εἰρήνη ἐγένετο* in *Hellenica* V. 1, 35 is similar. Compare *πολλὴ καὶ αὕτη δύναμις προσγένοιτ' ἂν*

[1] *Δικαιώματα* may, however, be predicate.

[2] The commentators say that *αὗται* is the subject and *αἰτίαι* predicate.

[3] Cf. IV. 119 *ἡ μὲν δὴ ἐκεχειρία αὕτη ἐγένετο*, where the article is anaphoric.

[4] Cf. V. 24, 2 *αὕτη ἡ ξυμμαχία*.

αὐτοῖς (V. 2, 17). On the sentence *τίς ἂν αὕτη δίκη εἴη ὅπου αὐτοὶ οἱ ἀδικοῦντες δικάζοιεν* (V. 3, 10) Bennett says *αὕτη* is subject and *δίκη* predicate, but *τίς* may be taken as predicate just as well, and then the omission of the article would be explained by the fact that a relative clause follows. Xenophon always has *τόνδε τὸν λόγον*, like Thucydides, but in VII. 1, 44 *ταύτην πίστιν* occurs. In fact, *πίστις*, *δίκη*, *τέχνη* usually (though not always, e.g. Plato, *Theaet.* 149 A) omit the article, the substantive being felt probably, not as qualified by, but in apposition to, the demonstrative. In *Agesilaus* I. 10 occurs a sentence similar to the one just cited from the *Hellenica*: *ἥδε πρώτη πρᾶξις ἐγένετο.* It is possible that Holden is right when he says in commenting on *πενία αὕτη σαφής* (*Oec.* VIII. 2) that this must be distinguished from *ἡ πενία αὕτη*, and yet in the very next line, in a parallel sentence, we find *ἀλυποτέρα αὕτη ἡ ἔνδεια.*

The orators also are chary of the use of the demonstrative and substantive without the article — except in the cases already mentioned.

In Antiphon V. 64 we find *τούτῳ χρῶνται πλείστῳ λόγῳ οἱ κατήγοροι*, where it would seem that *τούτῳ* and *λόγῳ* should be taken together and *πλείστῳ* made the predicate. Compare Demosthenes XX. 1, where the same phrase occurs *with* the article. Occasionally Antiphon places the substantive and demonstrative in juxtaposition at the beginning of the sentence, after the manner of Thucydides: *πίστιν ταύτην σαφεστάτην ἀπέφαινον* (VI. 28). All the apparent examples in Andocides may be explained on the basis of the predicate use of the noun. In Lysias, too, there are few that can not be explained in the same way. In I. 16 we read *ταύτην τέχνην ἔχει*, which doubtless means "that's his trade" (so also in VI. 7 and Herodotus II. 86), but this and similar phrases sometimes take the article; e.g. Isocrates V. 140 *ταύτην ἔχοντες τὴν φύσιν.* That there is some difficulty in determining whether the substantive should be considered the direct object of the verb in such phrases as *ταύτην τέχνην*, *ταύτην πίστιν*, *ταύτην χάριν*, *ταύτην δίκην*, *ταύτην ζημίαν*, *τύχῃ ταύτῃ* is shown by the fact that some editors insert the

article. In Lysias VII. 23 (*ἐμοὶ καὶ ταύτην ζημίαν οἴεται χρῆναι*) Scheibe and Shuckburgh read *ταύτην τὴν ζημίαν*. In XVIII. 19 we have *ταύτην πίστιν*, but just below in 23 *ταύτην τὴν χάριν*; and in XXV. 13 *ταύτην πίστιν* again. The remaining examples in Lysias are: II. 58 *συμφορᾶς ἐκείνης μεγίστης γενομένης*; X. 24 *μεγάλην καὶ καλὴν ἐκείνην δωρεὰν ἐκείνῳ ἐδώκατε*; X. 25 *δυστυχεστάτην ἐκείνην στρατείαν ἐστρατευμένοι*.[1]

The first example in Isocrates occurs in IV. 38 *ἀρχὴν μὲν ταύτην ἐποιήσατο τῶν εὐεργεσιῶν*. With X. 22 *ἡγοῦμαι γὰρ ταύτην μεγίστην εἶναι πίστιν* compare X. 43 *νομίζων καλλίω ταύτην εἶναι τὴν τιμήν*, and 51 *νομίζοντες ταύτην εὐδαιμονεστέραν τὴν χώραν ἔσεσθαι*. The omission of the article with the demonstrative and superlative is common.

Isaeus omits the article frequently: I. 24 *οὗτος ὅρος* (the noun here may be in the predicate); II. 8 *χάριν ταύτην*; VI. 13 *ταύτην ἀναβολήν*; VI. 13 *καταλιπὼν ταύτην θυγατέρα*;[2] X. 14 *οὗτος κλῆρος* (cf. X. 15 *τὸν κλῆρον εἶναι τῆς μητρός*);[3] XI. 31 *ταύτας προφάσεις ποιούμενος*;[4] XI. 43 *πρόσοδος μὲν αὕτη δύο καὶ εἴκοσι μναῖ καὶ πρός*.

Lycurgus has *ταύτην πίστιν* twice (79 and 80).

In section 193 of the first oration of Aeschines we have *ἵνα μὴ ταύτην ἀρχὴν τοῦ λόγου ποιήσωνται*, and in II. 171 *ταύτην χάριν*; in *Epistle* II. 5 (Pseudo-Aeschines) *μὴ . . . μίασμα τοῦτο προσθῇς*.

There are no examples of the omission of the article (except those already considered) in the first seventeen orations of Demosthenes. In the eighteenth (243) *ἄνθρωπος οὑτοσί* occurs. Blass, however, reads *ἄνθρωπος*, and brackets *οὑτοσί*. If we read *ἄνθρωπος οὑτοσί* (with Drake), the explanation must be that the speaker, in his impatience and haste, does not take the time to prefix the article; the demonstrative suffices. Similar phrases occur in Andocides,

[1] Compare XXI. 13 with XXI. 19.

[2] "*ταύτην τὴν θυγ.* Aldina, quod malim." — Sauppe.

[3] "*οὗτος κλῆρος* ABb, *κλῆρος* Z, *ὁ κλῆρος* Aldina. Malim *οὗτος ὁ κλῆρος*." — Baiter and Sauppe.

[4] "*ταύτας* Dobreeus, *ταύτας τὰς π.* b." — Baiter and Sauppe.

Aeschines, and Plato, e.g. *Gorgias* 467 B (*οὗτος ἀνήρ* — the aposiopesis, as well as the omission of the article, indicates the speaker's confusion and astonishment); 489 B (*οὑτοσί ἀνήρ*, uttered by the indignant Callicles); 505 C (*οὗτος ἀνήρ*).

In the hypotheses prefixed to the orations of Demosthenes we find *τάξει ταύτῃ, ταύτην ἀφορμήν* (XVIII.), *ὑπόθεσιν ταύτην* (XLII.). In the orations themselves the following combinations occur: *ταύτην δίκην* (XIX. 313), *ταύτην καινὴν ἱππικῆς τινα πεντηκοστήν* (XXI. 166), *τοῦτον μέγαν καὶ φοβερὸν ἀγῶνα* (XL. 34), *τοῦτο εὕρηνται σόφισμα* (LV. 31), *ταύτην ἔχωμεν παραψυχήν* (LVIII. 69), *τέχνην ταύτην* (LIX. 18).[1]

In Plato the omission of the article is more frequent. In *Philebus* 15 D (*πόθεν οὖν τις ταύτης ἄρξηται πολλῆς οὔσης καὶ παντοίας περὶ τὰ ἀμφισβητούμενα μάχης*) the article is probably dispensed with because of the large number of words which come between *ταύτης* and *μάχης*. In 65 D of the same dialogue occurs the sentence *εὔσκεπτόν γε καὶ ταύτην σκέψιν προβέβληκας*. Occasionally the article is omitted because the writer desires to make the expression more vague and indefinite; he feels that he is stretching the language a little. So *Symposium* 175 B *ἔθος γάρ τι τοῦτ' ἔχει*, and *Gorgias* 522 D *αὕτη γάρ τις βοήθεια ἑαυτῷ πολλάκις ἡμῖν ὡμολόγηται κρατίστη εἶναι*. In *Phaedrus* 251 E occurs the sentence, *ἡδονὴν αὖ ταύτην γλυκυτάτην ἐν τῷ παρόντι καρποῦται* (a type already discussed). In *Laches* 179 A the demonstrative seems to be added as an afterthought, for *ὑεῖς* must be the subject (*ἡμῖν εἰσὶν ὑεῖς οὑτοί*).[2] Other examples of the omission of the article in Plato are: *Sophistes* 216 C *ἄνδρες οὗτοι*; *Polit.* 307 D *παιδιὰ αὕτη γέ τις ἡ διαφορὰ τούτων*; *Protag.* 317 B *εὐλάβειαν ταύτην οἶμαι βελτίω*; *Crat.* 400 C *τοῦτον περίβολον*; 414 A *παραπλησίῳ τινι τούτῳ*; *Gorg.* 519 C *τοῦτο ἄτοπον*

[1] In the last three sentences the demonstrative may be the direct object rather than the qualifier of the noun; so, too, in *ἂν ταύτῃ ἀπολογίᾳ καταχρῆται* in XLIX. 63; but compare the English expressions "make this defence" and "make use of this as a defence."

[2] When *ὅδε* is used subsequently in speaking of one of the boys the genitive *τοῦδε* is employed in the predicate to designate the father. Cf. 179 B *εἰδότας οὖν καὶ ὑμῖν ὑεῖς ὄντας*.

πρᾶγμα; 521 E ὅδε εἴργασται ἀνήρ;[1] *Alcib.* I. 125 C αὕτη γε ἀρετή (cf. 125 D αὕτη ἡ τέχνη); 126 E γυναικεῖον τοῦτό γε μάθημα; *Rep.* 506 B οὗτος, ἦν δ' ἐγώ, ἀνήρ (exclamatory); 547 A ταύτης γενεᾶς; 598 E μιμηταῖς τούτοις; *Tim.* 47 B αὕτη ἐπὶ ταῦτα αἰτία; *Tim. Locr.* 96 C κόσμον τόνδε; 101 C ἐκ κιρναμένων τούτων; 104 C μοίρας τᾶσδε;[2] *Leg.* 710 B θάττων ταύτης καὶ ἀμείνων πολιτείας διάθεσις; 717 B θεοὺς τούσδε; 744 D τόδε δ' ἐπὶ τούτοις αὖ νόμου σχῆμα; 761 D σπουδὴ δὲ περὶ ταῦτα ἥδε ἔστω; 811 E οὗτός μοι μῦθος ἐνταῦθα καὶ οὕτω τελευτάτω; 848 C τάξις ἥδε; 871 A νόμος ὅδε; 874 B οὗτος δὴ νόμος; 879 C τιμὴν ταύτην; 888 B ταύτην δόξαν (three lines below ταύτην τὴν δόξαν); 891 E λόγον τινα τόνδε; 907 D ἀσεβείας ὅδε ἔστω πέρι νόμος; 909 D νόμος ὅδε τοῖς ξύμπασι κείμενος; 910 C κείσθω νόμος οὗτος; 921 E νόμος οὗτος ἐπαίνῳ περὶ τούτων ἡμῖν μεμιγμένος κείσθω (cf. 922 E τὸν νόμον ἐτίθεσαν τόνδε);[3] 933 C λεγέσθω δὴ λόγος ὅδε νόμος περὶ φαρμακείας; 938 A φωνὴ νόμου ἥδε; 943 A ἔπαινον μὲν δὴ τοῦτον ἀκούειν τὸν νέον χρῆν δοκεῖν; 943 A νόμους τούσδε; *Epinomis* 978 B φύσιν ταύτην ἔχουσιν.

One can never count on what the Greek is going to do; we might read a thousand pages without finding a rule violated, and then meet with an exception where we least expect it. The article is generally omitted when μόνος is used with the demonstrative, but in Lysias XXXIV. 9 we have ὁ κίνδυνος οὗτος μόνος ἔχει τὰς ἐλπίδας τῆς σωτηρίας, Isocrates IV. 182 μόνος γὰρ οὗτος ὁ πόλεμος εἰρήνης κρείττων ἐστί, Isaeus XI. 3 ταύτας ποιεῖ τὰς ἀγχιστείας ὁ νομοθέτης μόνας, Demosthenes XX. 123 ταύτην παρ' ὑμῶν λαβὼν τὴν τιμὴν μόνην;

[1] Without the article because it is disparaging, according to Lodge; but this explanation of the omission is questionable; nor is the application of Hadley's (and Goodwin's) rule of 'pointing out' permissible. Perhaps the article is dispensed with simply because the verb εἴργασται is interposed. Examples of the omission of the article in Plato where neither of the above rules can be applied are too numerous to admit of any forcing in this instance. Hyperbaton alone seems to account for the omission in many cases.

[2] It will be observed that the Herodotean rule, the omission of the article when the demonstrative follows its noun, obtains also in this dialogue and in the *Laws*.

[3] νόμος ὅδε also occurs in 923 C, 924 E, 926 B, 932 A, 934 E, 944 E, 958 A, 959 D.

[illegible] *ταυτην μονην αναγνωθι μοι την ἐπιστολην.* Smith, [illegible] the seventh book of Thucydides, has the [illegible] *πολεσι γαρ ταυταις μοναις ἠδη ὁμοιοτροποις ἐπελθόντες* [illegible] "The order is the common one in Thuc., [illegible] subj. is placed after a pred. subst. and [illegible] here represented by *μοναις*) which belongs [illegible] But why is it necessary to resort to such a complicated explanation, when the simple fact is that the demonstrative rarely inserts the article with *μονος*? To be sure, *μοναις* here represents a superlative, and the sentence [illegible] with those of the type *κινησις αὐτη μεγιστη*, but this seems to be only another argument in favor of the theory that *αὐτη* qualifies *κινησις*: it is only a step from the numeral idea (*εἰς*) to *μονος*, and another from *μόνος* to *μεγιστη* (*πρωτη*). In Plato *Politicus* 297 C we find *μιαν* used (*τὴν μιαν ἐκεινην πολιτειαν τὴν ὀρθὴν* and two sections below *μόνης* substituted for the numeral (*ὀρθῆς μονης ταυτης τῆς πολιτειας*) — the article in both cases is anaphoric. Sometimes the numeral is reinforced by *μονον*, as in *Hipp. Min.* 372 C *ἓν μόνον τοῦτο ἀγαθόν*. *Rep.* 397 C *μιαν μονον αὐτην ἐκεινην*. *Tim.* 31 B *εἰς ὅδε μονογενης οὐρανος γεγονως ἐστι*. *Leg.* 963 D *ἓν τοῦτο μόνον*.

The demonstrative with *πᾶς* sometimes has the article, sometimes omits it. This is well illustrated in Plato's *Timaeus*: 24 A *οὗτος δὴ πᾶς . . . ἀεὶ λογισμός*: 37 D *τόδε τὸ πᾶν* (also 41 A, 41 C, 48 A). The demonstrative qualifies *τὸ πᾶν*, which is the substantive, whereas in 69 C — *πᾶν τόδε* the demonstrative has *πᾶν* as its attribute.

IV. — *The Admetus of Euripides viewed in Relation to the Admetus of Tradition.*

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THE main difficulty that presents itself to the student of Euripides' *Alcestis* is the character of Admetus. Mr. Way[1] says it was noble to the Athenians, and remarks that "the modern view is diametrically opposed to that of the Athenian audience." Mr. Verrall[2] approves Browning's[3] estimate of it, that it was base, and contends for the proposition that Euripides' real aim in writing this drama was "to kill the legend."

A crucial test of any theory of interpretation of Euripides' *Alcestis* will be its application to the explaining of the scene between Pheres and Admetus. Bergk[4] considers this scene mere padding and wholly out of place; Verrall thinks that "the altercation leaves us, so far as the story is concerned, exactly where we were"; while Paley, in his introduction, says: "The dispute between Admetus and Pheres is calculated, as Hermann observes, and was very probably designed, to please a contentious and law-loving audience," which estimate, though containing an element of truth, is but another way of saying that there is no real need of this scene for the progress of the play. I think the solution of the difficulties will be found when we study the *Alcestis*, and especially the character of Admetus, with reference to the version, or versions, of the legend that Euripides had before him when he wrote this play. Such a study will reveal, as I hope to show, that Euripides' purpose was not determined solely by æsthetic considerations; but he introduced, very artistically indeed, a criticism of the character of the traditional Admetus, which

[1] *The Tragedies of Euripides*, Appendix.
[2] *Euripides the Rationalist*, p. 102.
[3] *Balaustion's Adventure.*
[4] *Gr. Lit.* III., p. 497.

revealed how base he had been in allowing his wife, Alcestis, to die for him. With consummate art, the poet uses this criticism to portray the priceless value of a faithful and loving wife, and teaches the lesson: that however dear life may be, yet to be determined to live at any cost, even to the sacrifice of those who are nearest and dearest, is base and unworthy of a true man. But to leave the matter in this state would have been disastrous to the success of the play. Hence, Euripides shows that Admetus, notwithstanding his cowardice, had his good points, and especially brings out his love of hospitality, and finally lets him see the meanness of which he has been guilty, both as regards his wife and his parents, thus presenting to the auditors an excellent object lesson. Admetus is then a different man. And so Browning[1] lets Heracles recognize the change in these words:

> "—knew his friend
> Planted firm foot, now, on the loathly thing
> That was Admetus late! 'Would die,' he knew,
> Ere let the reptile raise its crest again."

Viewed in the manner outlined above, the scene between Admetus and Pheres appears as a vital part of the drama, a climax that had to be reached in order to produce the desired change in Admetus' character. The following study aims to show the correctness of the theory outlined above, and will add something, I hope, to the understanding of this much-discussed tragedy.

It has been known that Phrynichus wrote an *Alcestis*, and generally believed that Euripides imitated it; but it does not appear that this information has been used to any large extent in order to throw light on Euripides' treatment of the legend. This neglect is probably due to the scanty information we have of Phrynichus' *Alcestis*. Now, however, new light has been thrown on the whole subject by U. v. Wilamowitz,[2] who has shown in his *Isyllos* that the Alcestis legend was the sequel to the Asclepius-Coronis myth, which Pindar told

[1] *Balaustion's Adventure.*

[2] *Philol. Unters.* by Kiessling and von W.-M.: *Isyllos von Epidauros.*

in his third Pythian ode. U. v. Wilamowitz has, moreover, gathered together the fragmentary notices of these legends from Apollodorus, Hyginus, etc., sifted his material, and then reconstructed the hypothesis of an epic poem, which probably originated at Delphi, and whose purpose was the glorification of the god Apollo. This epic formed part of the Hesiodic *Eoeae*, and was probably the oldest literary version of the legend. This became the source from which Pindar, Phrynichus, Euripides, and artists drew, and we have now at our command a means of judging the later compositions, which was not available as long as this legendary material remained fragmentary and indefinite in character. When we consider the purpose of the poem and its epic style, we can understand how the narration of Alcestis' sacrifice was possible without throwing the odium of the Euripidean drama on Admetus. U. v. Wilamowitz[1] says, in regard to Admetus' love of life: "Es ist fest zu halten, dass im epos, in der sage, die anstössigkeit schwindet, weil dort die ethischen consequenzen des mythos nicht gezogen werden."

Omitting the first part of the hypothesis of the epic, which contains the Coronis-Asclepius myth, I shall cite merely the Alcestis legend as U. v. Wilamowitz gives it:

"Wol wendete Letos fürbitte die verstossung in den Tartaros von Apollons haupte, aber aus dem himmel ward er verstossen und muste ein grosses jahr knechtesdienste bei einem sterblichen tun. so kam er zu Admetos von Pherai und weidete ihm seine herden, am ufer des boebeischen sees, da wo er einst Koronis fand, Koronis begrub. Admetos war ein milder herr, und des göttlichen hirten gnade liess die herden wunderbar gedeihen. er spannte auch die wilden tiere des Pelion waldes unter Admetos' joch, als dieser sich die braut aus dem nahen Iolkos holte, die ihr vater nur dem freier zu geben gelobt hatte, der mit solchem gespanne käme. wider ertönten hochzeitslieder über dem boebeischen see, und Phoibos, der den Ischys erschlagen, stand segnend dem Admetos zur seite. und doch wandelte sich der segen in fluch. die

[1] l.c. *Isyllos*, p. 69.

grimme herrin von Pherai (Βριμώ), welche Koronis tötete, sandte dem Admetos ein grässliches zeichen ihres grolles, weil er ihr zu opfern vergessen hatte. ein knäuel schlangen fand er im brautgemache. Apollon deutete den willen der schwester: sie forderte des bräutigams leben, und nur zur annahme eines ersatzes vermochten sie die bitten des bruders zu bestimmen. aber wo diesen ersatz finden? als der entscheidende tag herankam, da versagten sich vater und mutter, auf der sehwelle des grabes; nur Alkestis, die blühende gattin, gab für Admetos ihr junges leben hin. so hatte sich das schlangenzeichen im brautgemache doch erfüllt. und wider ward ein blühendes plötzlich aus leben lieben hoffen dahingerafftes weib zu grabe getragen, wider ein opfer der Artemis. die grausamkeit der gottheit ist nicht ewig. als zauberkunst [des Asklepios] den bann des todes brechen wollte, schritt Zeus selbst ein: als die gattenliebe sich selbst dahingiebt, demütigen sinnes der gewalt der göttin sich beugend da schreitet die göttliche gnade ein. die herrin des totenreichs (auch eine Βριμώ, oder vielmehr wider die Βριμώ) sandte Alkestis wider zum lichte empor. — Apollon ist gereinigt, Artemis ist versöhnt, gesegnet vor allen menschen leben Admetos und Alkestis in glück und frieden, und in dem geschlechte von helden, das ihnen enstammt, lebt der göttliche segen fort bis auf diesen tag."

The Admetus of the epic invites our sympathies; we look upon him as the favorite of Apollo and grieve with him at being made the object of Artemis' displeasure. This is the Admetus that was widely known, the hero that with Apollo's aid drove a chariot drawn by a lion and a wild boar, as he was represented on the famous throne of Apollo at Amyclae.[1]

U. v. Wilamowitz[2] shows us that Euripides depended to a certain extent on this Hesiodic poem. He says, in referring to Euripides: "Wer die weise des dichters kennt, muss den bericht des Apollon, der die exposition des dramas gibt, als recapitulation der poetischen darstellung ansehen, welche für die sage kanonisch war, auf der er seine eigene erfindung, die folgende tragoedie, aufbauen wollte. denn die knecht-

[1] Paus. III. 18, 16. [2] l.c. *Isyllos*, p. 65.

schaft Apolls durch den tod der Kyklopen, und diese durch den tod des Asklepios zu begründen, hatte für sein stück gar keine bedeutung, folglich hat er dies aus seiner quelle entlehnt. es fehlt aber auch im drama selbst nicht an hindeutungen auf die hesiodische *Eoee*."

Having pointed this out, he continues (p. 66): "dass wir aber nicht etwa dessen geist-und gemüt-und humorvolles drama auf Hesiods anregung zurückführen dürfen, lehrt am besten der gegensatz der stimmung. die betrunkenen Moiren, der betrunkene Herakles, der plumpe Thanatos gehören in eine andere sphaere als Koronis Asklepios und die fürbitte der Leto: das sind dramatisch, nicht episch — stofflich wirksame motive, die Euripides von Phrynichos, aus dem burlesken drama, aufgenommen hat."

At first sight one might credit Euripides with the introduction of these dramatic elements. Indeed, I shall attempt to show that this is a fact in the case of Heracles. As regards the episode of Apollo's duping the Fates after having plied them with wine, we find this referred to in Aeschylus' *Eumenides* (vv. 173, 723 ff.), that is to say, long before the production of Euripides' *Alcestis*. That Euripides borrowed his Thanatos from Phrynichus we know from Servius' commentary to Virgil's *Aeneid*, IV. 694. Here, it is true, the name Phrynichus was restored from the corrupt text by Otto Jahn [1]; but this correction, I think, has been universally approved.

That Phrynichus did actually write an *Alcestis* we know from Hesychius, who has preserved the only fragment of the play extant under the word *ἀθαμβές*, where we read: *Φρύνιχος Ἀλκήστιδι σῶμα δ' ἀθαμβὲς γυιοδόνητον τείρει*, for which Bergk [2] proposes *γυιόδμητον τήρει*. As corrected, these words could have been spoken when Alcestis was restored to her husband.

[1] *Rhein. Mus.* vol. 9, p. 625.

[2] *Gr. Lit.* III. 498. Dr. Hayley suggested to me that the words in Hesychius imply a severe struggle to have taken place. This, I admit, would favor the view that Heracles had played a part in Phrynichus' tragedy and may be the direct evidence (cf. p. 74) that v. Wilamowitz claims for this view. Yet, on reflection, one hesitates to accept the words as they stand; they would mean that Alcestis herself was roughly handled, and the words *γυιοδόνητον τείρει* individually and together seem strange and unnatural as applied to Alcestis.

We [illegible] second and still more important [illegible] Euripides [illegible].

[illegible] the poet we should credit with the discovery of the subject of tragedy. Not only was [illegible] introduce female characters [illegible] among the early poets [illegible] as we can learn from the words of Plutarch [illegible] Φρυνίχου καὶ [illegible].

[illegible] of his *Captures of Miletus* [illegible]. The latter piece, which was imitated [illegible] shows us what excellent taste Phrynichus displayed in his choice of subjects, for which we have also the testimony of Aristophanes, who says [illegible] [illegible] The Alcestis legend offered a beautiful and pathetic subject, one that was eminently adapted to a representation by means of choric songs, consequently highly suitable for a tragedy of a kind that we should expect of Phrynichus. In Euripides [illegible] the choric songs occupy but a little more than one-fifth of the play, whereas if we examine the *Suppliants* of Aeschylus as an example of the older style of tragedy, we shall find that the choric songs there occupy nearly one-half of the total, and it is probable that still more space was given to the chorus in Phrynichus' tragedies, as we may learn from the words of Aristotle, who says in his *Problem.* XIX. 31: [illegible]

Bearing in mind the reputation Phrynichus enjoyed in his own time and even at a later date, we feel assured that he succeeded in producing a tragedy beautiful in its kind. But [illegible] Wilamowitz speaks of it as a burlesque, and so it might appear when the "drunken Moirai, drunken Herakles" (as [illegible] Wilamowitz puts it) and "awkward Thanatos" are contrasted with Coronis, Asclepius, and Leto. Yet it is hard to

[illegible] Bergk, *Op. Cit.* III, p. 143.

believe that Phrynichus selected such a beautiful subject for his lyrical drama merely to compose a burlesque; especially when we consider that his reputation depended on his tragedies not on his success with the satyr drama, in which style of composition he was surpassed by others.[1] At the same time a certain amount of "horseplay" may still have adhered to the tragedy of Phrynichus' age, although it was rapidly being raised to the lofty plane that it was destined to occupy.

As was seen, we have but slight knowledge of Phrynichus' *Alcestis*, yet we may obtain a clearer and fuller conception of the play by a study of the material at our disposal, especially as Phrynichus' tragedy lay between the Hesiodic epic and Euripides' drama, deriving from the former and itself a source for the latter.

U. v. Wilamowitz pointed out that Phrynichus substituted Death and the Fates[2] in place of Artemis, whereby a tragic element was introduced instead of the accidental circumstance of Admetus' forgetting to sacrifice to Artemis. But Phrynichus did more than make these substitutions: he invented the story that Apollo succeeded in duping the Fates after having plied them with wine. This novel idea must have been brought out effectively, if not in a scene, then by means of narrative. Not only does Euripides refer to it twice in the prologue to the *Alcestis* and in vv. 222–3; but Aeschylus mentions it twice in the *Eumenides* as follows, vv. 171–2:

παρὰ νόμον θεῶν βρότεα μὲν τίων,
παλαιγενεῖς δὲ Μοίρας φθίσας,

and again in vv. 723 ff., where the following dialogue takes place between the chorus and Apollo:

Χο. τοιαῦτ' ἔδρασας καὶ Φέρητος ἐν δόμοις·
Μοίρας ἔπεισας ἀφθίτους θεῖναι βροτούς.

[1] This was written before I saw A. Schöne's address *Über die Alkestis des Euripides*, Kiel, 1895, in which he also rejects U. v. Wilamowitz' characterization of Phrynichus' *Alcestis* as a burlesque.

[2] Schöne's objections (*l.c.*) to U. v. Wilamowitz' inference in regard to the Fates are not convincing from my point of view.

Απ. εὔκοιν δίκαιον τὸν σεβοντ' εὐεργετεῖν.
ἄλλως τε ταντως χώτε δείμενος τύχοι:
Χο. σύ τοι τάλαιαν διανομὴν καταφθίσας
οἴνῳ παρηπατήσας ἀρχαίας θεός.

This throws a great deal of light on Phrynichus' play. It shows us that his *Alcestis* began at an earlier stage in the legend than that of Euripides, and was for that reason more truly an *Alcestis*. Phrynichus' play must have opened at some point before Alcestis had formed her resolution to die for her husband, for this must have been subsequent to the changing of the decree of the Fates by Apollo. Having gained this vantage ground, what is more natural than to suppose that Phrynichus represented the marriage of Admetus and Alcestis as celebrated with procession and marriage songs? Perhaps the lines in Euripides' *Alcestis*, 915 ff. *τότε μὲν πεύκαις σὺν Πηλιάσιν ξὺν θ' ὑμεναίοις ἔστειχον ἔσω κ.τ.λ.* reflect such a scene in Phrynichus' tragedy rather than the epic version.

Apollo's friendship must of course have been explained; possibly in a prologue.

The knowledge of Admetus' approaching death was probably revealed in the tragedy just as it was in the epic; that is to say, Apollo did not foresee it. In the epic version we learn that a coil of snakes found in the bridal couch was the first intimation of the impending doom. In the tragedy the revelation may well have been made by Thanatos, who appeared on the scene just as he does in the *Alcestis* of Euripides, and, as in the latter play, was met by Apollo, the protector of the household. Apollo argues with Thanatos, causes delay, and then goes to meet the Fates. The story of his giving them wine and persuading them to allow a substitute was perhaps related, and that by Apollo himself. We are told that he deceived them. Wherein did the deceit lie? Perhaps it was merely because the ancient unchanging nature of these goddesses had been for once overcome. Perhaps, because they had been persuaded to accept the life of an old person or of a young woman for the life of a vigorous young king.

The announcement of the changed decree of the Fates was probably made at the same time that the doom that impended over Admetus was revealed. To have made known the original decree and, at a later point, the change effected through the intercession of Apollo, as seems to have been the case in the epic, would have been decidedly weaker in tragic effect.[1]

The above announcement would be followed by the declaration of Alcestis that she was resolved to die for her husband. How Admetus received this mark of devotion is of course impossible to say, yet it seems clear that it would have been out of harmony with the rest of the play to make him appear either ridiculous or base. As there was little acting and character-drawing on the one hand and much space given to the chorus and the manifestations of divine power on the other, we can see how easily Admetus could escape censure either expressed or implied, while all eyes were fastened on Alcestis and every one listened to the lamentations of the chorus. The appearance of Thanatos and Alcestis' death would be followed by dirges and the funeral. Finally the decision of the gods to permit Alcestis to return

[1] This view seems borne out by a wall painting from Herculaneum, one of several similar productions, which represents, according to Petersen's interpretation (*Arch. Ztg.*, 1863) as given in Baumeister's *Denkmäler*, Admetus receiving information from a messenger from Delphi of the conditions on which his life may be spared. Admetus is the centre of attraction, as would be natural if it was the *first* intimation received of his near death. With a sad and pensive air he sits resting his head on his hand, while next to him we see Alcestis with bridal veil, who has tenderly placed her arm about him, so as to suggest that she is forming her resolve to die for him. The remaining figures of the painting may be interpreted as Admetus' parents, Alcestis' maid, and, in the background, Apollo. Baumeister remarks that the announcement of the sad news on the wedding-day is a thoroughly tragic conception. Who conceived it? Baumeister mentions the names of Phrynichus and Sophocles. But Sophocles did not write an *Alcestis*, as Robert and U. v. Wilamowitz conclude from the words of the hypothesis (Eur. *Alc.*): παρ' οὐδετέρῳ κεῖται ἡ μυθοποιία, hence we look with more eagerness to Phrynichus as the possible author. Certainly the main conception of these paintings corresponds admirably with the outline of Phrynichus' tragedy as I have endeavored to sketch it. Some have objected to the reference of the above paintings to the Alcestis legend; yet this interpretation has met with most favor (cf. Baumeister, *Denkmäler;* Helbig, *Wandegemälde der . . . Städte Campaniens;* Pauly-Wissowa, *Real-Encycl.*).

to life could be announced by Apollo. And, as she came on the scene again led by Hermes, who restored her to Admetus, the play could reach a fitting close with a paean sung in honor of Apollo.

At this point it may be well to examine the question whether Heracles' part in the play was the invention of Euripides, or whether he adopted this character together with Thanatos from Phrynichus.

U. v. Wilamowitz, in a note,[1] makes the statement that we have direct evidence for the latter view. Schöne[2] very properly denies the existence of direct evidence; but thinks it probable that the struggle between Heracles and Thanatos formed a part of Phrynichus' play. Bergk,[3] on the other hand, thinks the introduction of Heracles the invention of Euripides, and I shall try to show that this is the true view.

If the struggle between Heracles and Thanatos was a feature in Phrynichus' tragedy, then we should have seen the strange spectacle of the god Apollo employing stratagem, by which he gains the concession of a possible ransom for Admetus' life, and in the *same* play, a little later, Heracles, who was only a demigod, boldly wresting this very ransom out of the grasp of Thanatos who was executing the decree of the Fates. In Euripides' *Alcestis* the duping of the Fates and the consequent rescue of Admetus from death are things of the past, which are merely mentioned; hence the saving of Alcestis' life seems here altogether appropriate. For the same reason we are not offended at Apollo's leaving the rescue in Euripides' tragedy to Heracles, especially as Phoebus disappears from the scene after the prologue and we no longer think of him as an active participant. Now we should ask: Did Heracles in Phrynichus' *Alcestis* act upon the bidding of Apollo or not? If not, and had Heracles been introduced in a haphazard way, and had he performed his brave deed after Apollo's show of a low kind of diplomacy, it would have placed Apollo in an absurd light, even had he not been prominent in the play. Nor is it likely that his

[1] *Isyllos*, p. 66. Cf. p. 69, note. [2] *loc. cit.* [3] *Gr. Lit.* III., p. 498.

duping the Fates would have been regarded as so remarkable when related together with Heracles' victory over Death. Are we then to suppose that Heracles acted upon Apollo's bidding? This would not fully remove the absurd contrast just mentioned; would add bad faith on the part of Apollo in his dealing with the Fates, and would, moreover, add the difficulty of accounting for the connection between Apollo and Heracles. In Euripides' *Alcestis* the connection is very loose. Apollo prophesies that such an one shall come to rescue Alcestis; but there is no indication that Apollo had anything to do with Heracles' coming. Yet the prophecy in Euripides' *Alcestis* serves its purpose, as it occurs in the prologue where we expect some information as to the coming events. It would have been different in Phrynichus' *Alcestis*, where the prophecy would have occurred in the middle of the play and would have seemed ridiculous, as we should there expect Apollo to act for himself.

A totally different reason for denying that Heracles played a part in Phrynichus' *Alcestis* is the length of the play. We have seen that Phrynichus' tragedy began at an earlier stage in the legend than the *Alcestis* of Euripides, and the outline given of Phrynichus' play shows how it could have had sufficient length without the Heracles' episodes. Now the large space devoted to choric songs made it take a longer time to produce the earlier tragedies than was required for a later play of an equal number of verses.[1] Although Euripides' *Alcestis* has but 1163 verses, yet even so it is longer than any one of the extant plays of Aeschylus, excepting the *Agamemnon*. We may conclude then that the length of Phrynichus' *Alcestis*, if anything, was less than that of Euripides' *Alcestis*, and there was no room for Heracles.

All of these difficulties are removed by assuming that Hermes brought Alcestis back to Admetus, just as he must have done in the epic version. He was the psychagogus who needed no introduction. Hermes could naturally take

[1] Bergk, *Gr. Lit.* III., p. 143.

a part in Phrynichus' play where Apollo and Thanatos appeared so much in action and the Fates were at least prominent behind the scenes. In Euripides, on the other hand, everything is humanized. Apollo and Thanatos, it is true, appear in the prologue; but it would have acted against the spirit of the play to let them appear again. Heracles, therefore, is as necessary to Euripides' play as he was out of place in the tragedy of Phrynichus.[1]

But not only by contrasting Heracles with Hermes is the human character of Euripides' *Alcestis* brought out; we see this even more when we recognize that Heracles occupies the position that Apollo held in Phrynichus' play: We have seen that the legend told by the epic poem glorified the god Apollo. Phrynichus based his *Alcestis* directly on the epic and naturally kept closer to this source than Euripides, who depended more immediately on Phrynichus himself and wrote in a different age and with a different spirit. Consequently we find Apollo a far more important character in Phrynichus' *Alcestis* than in that of Euripides. He not only appeared there as the guardian angel of the household and messenger of sad news and joyful; but he brought about the change of the Fates' decree, on which the whole play hinged. In Euripides' *Alcestis*, on the other hand, it is Heracles on whom the *dénouement* of the tragedy depends. In the prologue, it is true, Apollo is introduced as the savior and protector of the household; but it is probable that we see here merely a reflection of certain features of the older tragedy. Beyond this scene Apollo is felt only in an indefinite way to be guarding over the welfare of Admetus. The real savior is Heracles and as such he is recognized by Admetus towards the end of the play, who says (v. 1138), "Thou only hast restored my fortunes."[2]

If now we consider Heracles in connection with Admetus, we shall find further reasons for believing that Euripides invented his part. For, as I have already pointed out,

[1] Perhaps we may see a reference to the Hermes of Phrynichus in Eur. *Alc.*, v. 1128: *οὐ ψυχαγωγὸν τόνδ' ἐποιήσω ξένον.*

[2] Way's translation.

Euripides made Admetus the chief character in his play. Heracles is therefore important for bringing out a brighter side in Admetus' character by enabling him to display his hospitality and so to stand forth indirectly, at least, as the cause of Alcestis' restoration to life, all of which agrees admirably with the plot of Euripides' play.

It is usually assumed that hospitality is the virtue for which the traditional Admetus was famous, yet, it would seem, without good reason. The relation between Admetus and Apollo was that of lord and servant or mortal and god, and it was his piety that won the favor of Apollo, who said (Eur. *Alc.* v. 10): *ὁσίου γὰρ ἀνδρὸς ὅσιος ὢν ἐτύγχανον*, and in Aeschylus' *Eumenides* (v. 725): *οὔκουν δίκαιον τὸν σέβοντ' εὐεργετεῖν;*

The epic, we know, represented the resurrection of Alcestis as a reward for her own noble sacrifice. Phrynichus, as I have tried to show, adhered to the same motive. Euripides, on the other hand, made Admetus the character of chief interest, and though he painted his weakness in glaring colors, yet showed that he was not without his good sides. But it was not the piety of the old Admetus that is made prominent, but an ingrained hospitality, which asserts itself even against reason and is expressed by Admetus in these words, according to Way's translation: "But mine halls have not learnt | To thrust away nor to dishonour guests." Upon which the chorus begin the beautiful eulogy:

> "Halls thronged of the guests ever welcome, O dwelling
> Of a hero, forever the home of the free."

That Euripides should have been the one to attribute the virtue of hospitality to Admetus of Pherae is of special interest when we remember that Admetus, king of the Molossians in the year 469 B.C., when Euripides was a boy of about eleven years of age, showed hospitality to Themistocles, and that under circumstances that would impress this act deeply on the minds of the Athenians. And perhaps it was this very reminiscence that prompted Euripides to extend the boundaries of the king of Pherae westward over the moun-

tains to the land of the Molossians as we read in the words of Way's translation (Eur. *Alc.* 592):

> "By Molossian marches, far away,
> The borders lie of his golden grain."

For the sake of clearness I give here a brief analysis of what we might assume Phrynichus' *Alcestis* to have been:

I. Apollo explains his relations to Admetus, and the coming marriage festival.

II. Thanatos appears to carry off Admetus, but is checked by Apollo, who goes off to meet the Fates.

III. The chorus celebrate the marriage of Admetus and Alcestis with procession and marriage songs.

IV. Apollo, having meanwhile deceived the Fates into permitting a substitute, startles the assembled merry-makers with the announcement of the impending doom of Admetus, as well as of his success in persuading the Fates. Consternation and sorrow ensue. Admetus is the centre of interest, and naturally so, as the thought of a willing substitute is at first remote from their thoughts.

V. Alcestis resolves to die for her husband, and draws to herself the sympathy of all. Her praises are sung.

VI. Thanatos appears with sword to claim her. Alcestis dies.

VII. The chorus sing funeral dirges. Funeral or at least a carrying-out of Alcestis.

VIII. The gods relent and Apollo proclaims the fact of the resurrection. Songs of joy.

IX. Hermes appears leading Alcestis. A closing paean in honor of Apollo.

This sketch enables us to realize how prominent the choruses must have been in Phrynichus' *Alcestis*, and how little space could have been given to character-drawing.

Especially would the prominent part taken by the gods in the play leave human motives undeveloped. Consequently, we can understand how Admetus' acquiescence in the sacrifice of his wife need not have been made a matter of criticism, so that he would still appear, as in the epic, a hero deserving of respect.

That Admetus was a favorite character is shown [1] not only by reference to him in literature, but also by representations of him in art. On the François vase he is pictured as a participant in the Calydonian Hunt, on the Chest of Cypselus he appears as a bold boxer, and frequently, in scenes derived from the Alcestis legend, he plays a part that was prominent and without a suspicion of satire. The question naturally arises here: Is there no indication that Admetus' popularity suffered before the production of Euripides' *Alcestis?* In answer to which many would point to the skolion of Praxilla, who flourished 450 B.C. This reads as follows:[2]

> *'Αδμήτου λόγον ὦ 'ταῖρε, μαθὼν τοὺς ἀγαθοὺς φίλει,*
> *τῶν δειλῶν δ' ἀπέχου γνοὺς ὅτι δειλοῖς ὀλίγα χάρις.*

Passing by the other interpretations for the sake of brevity, I call attention to the latter part of the quotation: *τῶν δειλῶν δ' ἀπέχου,* which is frequently referred to the cowardice of Admetus. Schöne quotes the skolion as proof that the cowardice of Admetus had been held up to ridicule before the production of Euripides' *Alcestis,* and thinks it paved the way for the criticism to which Admetus is subjected in the latter. Notwithstanding, the reference to Admetus' cowardice seems arbitrary, for the moral taught by the legend would rather be: cowardice is profitable inasmuch as Admetus saved his own life thereby and was permitted to have his wife besides. Perhaps we may simply explain the words *τῶν δειλῶν δ' ἀπέχου* as a reënforcement of the first admonition: *τοὺς ἀγαθοὺς φίλει* without referring them to a second person. It is probable, then, I think, that Admetus is indeed referred to, but as *ἀγαθός*; that is to say, the skolion was in praise of Admetus, just as the Harmodius and Aristogiton skolion eulogized the tyrannicides; for the traditional Admetus, as we have seen, must have been regarded as the type of a good man, who had been richly rewarded for his piety.[3]

[1] Baumeister, *Denkm.*, article "Alkestis"; Pauly-Wissowa, *Real-Encycl.*, article "Admetos."

[2] Bergk, 21. Cf. Farnell, *Greek Lyric Poetry*, p. 386.

[3] Hesychius' words: *'Αδμήτου μέλος· τὸ εἰς 'Αδμητον ᾀδόμενον σκόλιον* favors

We conclude that down to the time of Euripides' *Alcestis* there is no evidence of any attempt to find fault with the character of Admetus. This offered an admirable opportunity to Euripides to expose the meanness of Admetus that was inherent in the legend. What, then, was his manner of doing this? Schöne believes that Euripides parodied the *Alcestis* of Phrynichus. But notwithstanding that Euripides borrowed certain features from his predecessor, his treatment of the legend, as we have seen, is almost wholly independent of the earlier tragedy. Nor can I believe with Schöne that the amusement was "concentrated" in Admetus. There can be no doubt that Euripides' aim was to expose the weakness of Admetus; but he was far from desiring to make him appear "ridiculous" and so "kill the legend."[1] On the contrary, it was his evident desire to preserve the legend in its essential integrity. Yet the sweet and sad scenes in which Alcestis figured were in danger of being overshadowed by the less pleasing picture of the selfish Admetus. Some such reasoning, I imagine, suggested to Euripides the plan of reforming Admetus' character. This is not a new idea. Browning has given forcible expression to it in his *Balaustion's Adventure.* I am, however, not aware that any one has consistently interpreted the whole play with it in mind. It will be found that the development of Admetus' schooling gives consistency to the whole. This plan, moreover, enables Euripides to teach the important lesson that however sweet life may be to us, there is, nevertheless, the possibility of paying too dearly for it: when we sacrifice our dearest friends, especially a loving, true wife, or an unsullied reputation. Incidentally, he teaches the worth of a good woman, the rights of old age, and the virtue of hospitality.

It is furthermore consistent with the above-described purpose that Euripides should have introduced an element of the comic and humorous. This I find especially in the character of Heracles and to some extent in the Pheres scene.

the above interpretation. The same view seems to be held in Pauly-Wissowa, *Real-Encyl.*, article "Admetos."

[1] Verrall, *Euripides the Rationalist*, p. 102.

This lighter vein of comedy that appears here and there would not only have been necessary to make the play suitable as a substitute for a satyr-drama,[1] but it is needed to avoid the danger of too much seriousness in a play that is to terminate happily.

For a further understanding of Euripides' purpose, it is worth noticing that Euripides *begins* with the death of Alcestis, whereas in Phrynichus' tragedy this occurred near the end. This alone made it impossible for Euripides to do justice to his theme if considered purely an Alcestis legend. To portray all the nobility of her soul and awaken all the sympathy she deserved, he should have shown the necessity of her sacrifice, the failure of others to respond, and exhibited her in the act of forming her noble resolve. But all this is treated as a matter of the past. The reason, however, is not far to seek. Beginning where he does, Euripides gains space to develop the character of Admetus, and, while rebuking his cowardice, avoids showing Admetus at his worst.

Again, we should observe that Euripides deviated materially from the earlier form of the legend in letting the day on which Alcestis was to die come some years after her wedding-day. The two children are proof of this. Phrynichus, we have seen, followed the epic in representing her death as happening on the wedding-day.

But a difference of greater importance is that, although Alcestis dies for Admetus, she does not die on the day appointed for him. The following passages will show this. In the prologue (v. 9 ff.) Apollo says:

> "And warded still his house unto this day.
> Righteous myself, I lighted on the righteous,
> The son of Pheres: him I snatched from death,
> Cozening the Fates: to me the Sisters pledged them
> That imminent death [ἅδην τὸν παραυτίκ'] Admetus should escape
> If he for ransom gave another life."

[1] *Vid.* The Greek Argument to Euripides' *Alcestis.*

In vv. 420 ff. Admetus says:

> "I knew it: nowise unforeseen this ill
> Hath swooped upon me: long I grieved to know it."

And again in v. 633 Admetus says to his father:

> "Thou grieve! — thou shouldst have grieved in *my* death-hour!"

Finally, in the dialogue between Admetus and Heracles (vv. 523 ff.), Admetus says:

> "Know'st not the doom whereon she needs must light?"
> *Her.* "I know she pledged herself to die for thee."
> *Adm.* "How lives she then, if she to this consented?"
> *Her.* "Mourn not thy wife ere dead; abide the hour."

This separation of the day of her death from that on which Admetus was originally destined to die has obvious advantages. As pointed out above, it would have been very awkward to rescue Alcestis immediately after having saved Admetus. In the older version there was no rescue of Alcestis; but she was sent back from the other world because the gods had relented.

Besides, the death of Alcestis can now, owing to the abovementioned separation, be more strikingly represented as happening by the decree of the Fates. Originally her own choice, now she is held in the grasp of unalterable destiny. Admetus, on the other hand, though guilty on the momentous day, is now powerless to act. A certain element of uncertainty as to whether she would really have to die before her time, though guilty of no wrong, lessens still more the guilt that rests upon him. Finally, the time that has elapsed has given him time for reflection. His words to Heracles: *εἰδὼς δ' αὔτ' ἐτειρόμην πάλαι* indicate that his conscience is uneasy. He is prepared for a change of heart.

Resuming, we can now understand Euripides' purpose in writing his *Alcestis*. In the first place, it is apparent that he developed a side of the story that had been neglected by Phrynichus. For Phrynichus, following the epic, had dramatized the sacrifice of Alcestis, for which purpose the wed-

ding-day, etc., were chosen to make her act stand out in all its pathetic grandeur. Her resurrection, on the other hand, was of less importance to Phrynichus. This gave the opportunity to Euripides of developing this latter side of the legend, which might be termed "The Defeat of Death," and so he began with the death of Alcestis and introduced Heracles as her rescuer. But we must not suppose that this was his main theme, for indeed he gave very little attention to representing the actual defeat of Thanatos at the hands of Heracles. But the defeat of death was the setting of the piece, in which other ideas were elaborated. Above all, there was ample room here to deal with the character of Admetus. Euripides plainly found fault with Admetus' lack of manliness and subjected him to severe criticism; but as has been said before, he let Admetus learn a great lesson, which reformed him in the end. In this way the whole plot rests on Admetus. For Admetus was responsible for the death of Alcestis; and again it was his hospitality that brought about her rescue. The "Reward of Virtue," we see, is a motive in the play; but not so important as to constitute the chief theme, as has been suggested. This treatment of the character of Admetus was interesting, as it enabled Euripides to point out a serious defect in the traditional Admetus and contrast therewith a more humanly conceived character. Moreover, as was said above, it gave him the opportunity to champion the cause of woman, defend the rights of old age, and teach an important lesson in manliness and courage. This last was best done by reforming Admetus, who confesses his former mistake and stands forth a better man in the end.

Viewed in this manner, the scene with Pheres is an essential part of the drama; for not till Pheres had told Admetus how others regarded his conduct did he recognize his guilt. Up to this point Admetus had realized how empty life was without his dear wife, but had not yet seen that he himself was responsible for her death. That he should make a fierce attack on his father is necessary to show the old Admetus, at least as Euripides regarded him, and this scene is skilfully

worked out of the original legend, and it is only natural that he does not yield under the fire of his father's sharp invective. But he remembers his words, and, on returning from the funeral, when the desolation of his home oppresses him, he at length sees himself as others see him. And very naturally his self-condemnation bursts forth under the soothing words of the chorus, who, in their efforts to comfort him, say: *ἀλλ' ἔσωσας βίοτον καὶ ψυχάν.* This it is that touches him deeply. This was the reasoning that satisfied him at the time when Alcestis laid down her life for him. This satisfied the old Admetus. But now he had learned a great lesson, and accordingly Admetus in a speech makes a complete confession and acknowledgment of his guilt.[1]

> "Friends, I account the fortune of my wife
> Happier than mine, albeit it seems not so,
> For nought of grief shall touch her any more,
> And glorious rest she finds from many toils.
> But I, unmeet to live, my doom outrun,
> Shall drag out bitter days. I know it now."
> "And if a foe I have, thus shall he scoff:
> 'Lo there who basely liveth — dared not die,
> But whom he wedded gave, a coward's ransom,
> And 'scaped from Hades. Count ye him a man?
> He hates his parents, though himself was loth
> To die!' such ill report, besides my griefs shall mine be."

Admetus has now learned that people will despise him for permitting his wife to die for him and that they will despise him for hating his parents. The above speech certainly makes it clear that Admetus was regarded as having had the worst of the argument in his altercation with his father Pheres. The absurdity of his claims was the absurdity that Euripides recognized in the legend of the traditional Admetus. That he permitted a full expression of arguments to sustain the old position was necessary to fully expose it and successfully defeat it. We can admit that it was designed "to please a contentious and law-loving audience"; we can

[1] Way's translation.

recognize the sophistical age that delighted in defending a weak case with specious arguments. We can also see the humor in the situation where the old Pheres represents outraged common sense coupled with the natural instinct of self-preservation. But above all we see that this scene serves to produce the change in Admetus' character, which makes more acceptable the fortunate turn at the end and enables us the better to rejoice with him when at last he is made happy by the restoration of his Alcestis.

V. — *Mute and Liquid in Greek Melic Poetry* (II).

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Since the appearance of my article on Mute and Liquid in Greek Melic Poetry, in the last number of the Transactions (Vol. XXVIII, pp. 111–143), the material in question has been greatly increased by the newly discovered poems of Bacchylides. I had already made my collection of the instances in point when I received the edition of Friedrich Blass, who in most cases has introduced diacritical marks to show the quantitative value of the various combinations of mutes with liquids.

The Oxyrhyncus papyri have given us a fragment of Sappho and a bit of Alkman,[1] each of which contributes an instance or two, which are added after the statement of the facts as regards Bacchylides. The old as well as the new fragments of Bacchylides are cited by the numbering of Kenyon's edition, but the text adopted is occasionally different from that of the English editor.

ΠΡ.

Weak.	Strong.
(πρ initial.)	
πρός 5_{149}, 11_{23}.	προσέφα 5_{93}.
πρόσθε 17_{45}.	
πρεσβύ[τατο]ν 7_{8}.	
	πράξαντι 3_{94}.
	πρέπει 19_{12}.
	πρότερος 5_{43}, 13_{131}.
	πρύμνᾳ 13_{72}.
(πρ medial in compounds.)	
ἄπρακτ' frag. 49.	ἀπράκταν 10_{8}.
αἰολοπρύμνοις frag. 1_{4}.	
κυανόπρῳρα 17_{1}.	
λεπτόπρυμνον 17_{119}.	

[1] If the lines are not by Alkman they are at least a happy imitation of his manner.

WEAK.	STRONG.
(*πρ* medial in augment and reduplication.)	
πεπρωμέναν 3_{25}, 17_{26}.	
	μετέπρεπεν 5_{68}.
	ἐν[έ]πρεπεν 9_{27}.
(*πρ* medial not in compounds.)	
	κάπρον 5_{105}.
	Κύπρις 5_{175}, 17_{10}, frag. 56_3.

Indecisive: *πρόσθε* 3_{47}.

ΚΡ.

(*κρ* initial.)	
κραίνων 13_{12}.	
	κρύπτειν 3_{14}.
	Κρονίδαν 5_{178}.
	κρόταφον 17_{30}.
	κ[ρᾶτα] or *κ[ρατί]* 8_{12}.
(*κρ* medial in compounds.)	
διακρίτους 10_{46}.	*διακρινεῖ* 9_{28}.
	Θεόκριτος frag. 54.
φοινικοκράδεμνος 11_{96}, 13_{189}.	
	πολιοκρόταφον frag. 42_2.
	πολύκρημνον frag. 1_{12}.
	πολυκρατές 9_{15}.
	πολύκριθον 11_{70}.
	νεόκροτον 5_{48}.
	χαλκεόκρανον 5_{74}.
(*κρ* medial in reduplication.)	
	διακεκριμμέναι frag. 68.
(*κρ* medial not in compounds.)	
	δάκρυ 17_{95}.
	δακρυόεις 5_{94}.
	πολ[ύδ]ακρυν 16_{24}.
	Ἀκρισίῳ 11_{66}.
	ἰκρίων 17_{83}.
	μακράν 10_{51}.

Indecisive: *δάκρυσα* 5_{152}, *πολυδάκρυον* 3_{30}, *νεοκριτο* frag. 12_5.

Weak.	Strong.
	ἐπίφρον' 16_{25}.
	σαόφρων 13_{153}.
	μελίφρων frag. 13_{5}, 46_{10}.

(φρ medial not in compounds.)

	ὄφρα 18_{42}.
	ὀφρύων 17_{17}.
	Ἀφροδίτα 17_{116}.
	ἀφροσύναις 15_{57}.
	ἐλαφρός 1_{7}, frag. 49_{1}.

ΧΡ.

(χρ initial.)

χρυσός $3_{17, 65, 87}$, frag. 57_{1}.	
χρύσεος $17_{36, 60}$, 19_{16}.	χρύσεος 5_{174}, 10_{40}.
χρυσοκόμας 4_{2}.	
χρυσόπαχυς 5_{40}.	
χρυσαίγιδος frag. 52_{1}.	
	χρυσ[άορος] 3_{28}.
	χρυ[σ . . .] 10_{6}.
χρόνος 11_{125}, frag. 42_{1}.	χρόνος 8_{7}, [frag. 41].

(χρ medial in compounds.)

	ἀχρεῖον 10_{50}.
	ἐπιχρίμπτει frag. 62_{3}.
	πολυχρύσῳ 11_{4} (= frag. 9_{2} B).

(χρ medial in augment.)

	κατέχρανεν 5_{44}.

Indecisive: (ἀ)χρει 1_{6}, χρή 3_{78}, χρυσόπεπλος 19_{22}, χρυσεόπλοκος 17_{106}, [χρυ]σοθρόν[οιο] 4_{7}.

ΘΡ.

(θρ medial in compounds.)

ἀγλαόθρονοι 17_{124}.	

(θρ medial not in compounds.)

ἄθρησον 5_{8}.	ἐπαθρήσαι 13_{194}.
	ῥεέθροις 3_{20}, 5_{64}.
	μελάθρων 11_{44}.
	ὄλεθρον 5_{139}.

Indecisive: [χρυ]σοθρόν[οιο] 4_{7}.

ΠΛ.

Weak.	Strong.
(πλ initial.)	
πλοῦτον 3_{13}.	
πλείονα 3_{65}.	
πλημύρων 5_{107}.	
πλα[ξίππῳ?] 9_{20}.	
	πλόκον 17_{114}.
(πλ medial in compounds.)	
παραπλῆγι 11_{45}.	
	ἰόπλοκος 9_{72}, 17_{37}.
	χρυσεόπλοκοι 17_{106}.
	κυανοπλόκαμος 5_{33}, 9_{53}, 11_{83}.
	βαθύπλουτον 3_{82}.
	πολύπλαγκτος 11_{35}, 13_{148}.
	ἄπλατος 5_{62}, 13_{18}.
	ἀποπλέων frag. 1_{13}.
(πλ medial in augment.)	
	ἔπλε[το] 1_{3}.
(πλ medial not in compounds.)	
	εὔπεπλος 11_{42}, 15_{49}.
	χρυσόπεπλος 19_{22}.
	ὅπλοισι 18_{33}.
	ὑπέροπλος 9_{13}.
	ὁπλότερον 11_{71}.

Indecisive: [ἰόπλό]κων 3_{71}, εὐπέπλον 9_{61}, π[λεῦ]νας 7_{8}.

ΚΛ.

(κλ initial.)	
κλεινόν 19_{9}.	κλεεννός 5_{182}.
Κλειώ 3_{3}, 12_{2}, 13_{195}.	
	κλέομεν 16_{13}.
	κλυτός 17_{101}.
(κλ medial in compounds.)	
Ἴφικλον 5_{128}.	
	περικλειτός 5_{120}, 9_{8}, 10_{19}, 11_{80}, frag. 58.
	ἀγακλειτα[ῖς] 13_{57}.
	ἀγακλεα 16_{12}.
	[μεγ]αλοκλέας 8_{11}.
	τοξόκλυτος 11_{39}.
	λιγυκλαγγής 5_{73}, 14_{14}.
	ὑπόκλοπον frag. 61.

WEAK.	STRONG.
(κλ medial in augment and reduplication.)	
κέκληται 7_{9}.	κίκλ[ῃσκε] 11_{99}.
ἔκλαγε 17_{127}.	ἔκλαγον 3_{49}, 18_{3}.
	ἔκλυ' 11_{106}.
	ἐπέκλωσεν 5_{143}.
(κλ medial not in compounds.)	
	Ὀϊκλείδας 9_{16}.
	Κύκλωπες 11_{77}.
	κύκλον 9_{30}.

Indecisive: κλυτάν 17_{73}.

ΤΛ.

(τλ initial.)

τλ[άμων] 5_{153}.

(τλ medial in compounds.)

βαρύτλ[ατ]ος 14_{4}.

(τλ medial not in compounds.)

σχέ[τλ]ιον 17_{19}.

ΒΛ.

(βλ initial.)

βλέφαρον 11_{17}, frag. 46_{10}.
βλέποντα 19_{19}.

(βλ medial in compounds.)

ἰοβλέφαρος 19_{5} (9_{3}?).

ΓΛ.

(γλ initial.)

γλυκεῖα frag. 57_{2}.

(γλ medial in compounds.)

μελίγλωσσος 3_{97}, frag. 46_{2}.

(γλ medial not in compounds.)

ἀγλαός 5_{154}, $17_{2, 61, 103}$.
ἀγλαόθρονοι 17_{124}.
Ἀγλαΐᾳ 3_{6}.
ἀγλαΐζέτω 3_{22}.
φιλάγλαος 13_{192}, 18_{60}.

Indecisive: ἀ[γλ]αᾷ 10_{9}.

ΦΛ.

(φλ medial not in compounds.)

τυφλά 5_{132}.

ΘΛ.

WEAK. STRONG.

(θλ medial not in compounds.)

ἄεθλος, -ον 8_{16}, 9_{8}, 10_{19}, 13_{165}.
πενταέθλοισιν 9_{27}.

ΤΜ.

(τμ medial not in compounds.)

πότμον 5_{158}.
κακόποτμος 5_{133}.

ΓΜ.

(γμ medial not in compounds.)

ἀμάρυγμα 9_{36}.
ἐπιδέγμενοι 17_{96}.

ΔΜ.

(δμ medial in compounds.)

ἄδματος 5_{167}, 11_{84}.
ἀδμᾶτες frag. 60.
ἐύδμ[ατον] 9_{54}.
θεόδματος 11_{59}, 12_{7}, 13_{163}, frag. 44.

Indecisive: Κάδμος 19_{48}.

ΘΜ.

(θμ medial not in compounds.)

τυθμένες 5_{198}.

ΠΝ.

(πν initial.)

πνέων 5_{153}.

(πν medial not in compounds.)

ὕπνος frag. 13_{5}.
ἄϋπνον 19_{23}.

Indecisive: πνέουσ' 17_{91}.

ΚΝ.

(κν initial.)

Κνωσσίων 17_{39}. Κνώσιον 17_{129}.

(κν medial not in compounds.)

τέκνα 11_{102}.
κύ[κνῳ] 16_{4}.
ἱκνεῖσθαι frag. 42_{2}.

Indecisive: τέκνον frag. 12_{6}.

ΤΝ.

Weak.	Strong.
(*τν* medial not in compounds.)	
	πίτνον 17_{6}.
	ἐμπίτνων 10_{24}.
	πότνια 12_{5}.

ΓΝ.

(*γν* medial in compounds.)

ἀγνοήσειν frag. 58.
[*ἀ*]*γνάμπτων* 9_{73}.
ἀρίγνωτος 5_{29}, 9_{64}, 10_{37}, 17_{57}.
κασίγνητος 10_{9}, 11_{65}.

(*γν* medial not in compounds.)

ἁγνός 10_{29}, 11_{25}, 15_{54}.

Note: *ἀμμιγνυμένα* frag. 56_{4} should be *ἀμμειγ-* (cf. *μείξω*, *ἔμειξα*).

ΔΝ.

(*δν* medial not in compounds.)

κεδνός 3_{33}, 17_{29}.
Ἐχῖδνας 5_{62}.

Indecisive: *κεδνῶν* 5_{118}.

ΦΝ.

(*φν* medial not in compounds.)

ἀφνεοῦ 17_{34}.	*ἀφνεός* 1_{34}, 5_{53}.
	πέφνε 5_{116}, 9_{13}, 18_{19}.

ΧΝ.

(*χν* medial not in compounds.)

ἀραχνᾶν frag. 46_{7}.	
	τέχνα 11_{33}, 13_{16}.

ΘΝ.

(*θν* initial.)

θνατός $3_{61, 93}$, frag. 50.	*θνατός* frag. 42_{1}, 46_{1}.

Indecisive: *θν*[*ατ* . .] 19_{45}.
μν always makes position.

SUMMARY.

	Initial.		Medial: compounds.		Medial: augment.		Medial: not compounds.		Total.	
	Weak.	Strong.	Weak.	Strong.	Weak.	Strong.	Weak.	Strong.	Weak.	Strong.
πρ	4	6	4	1	2	2	..	4	10	13
κρ	1	4	3	8	..	1	..	6	4	19
τρ	1	..	5	12	..	1	6	15	12	28
Total Tenues .	6	10	12	21	2	4	6	25	26	60
βρ	1	2	1	2	..	..	..	10	2	14
γρ	..	..	..	..	..	..	1	6	1	6
δρ	2	..	1	2	..	1	1	3	4	6
Total Mediae .	3	2	2	4	..	1	2	19	7	26
φρ	1	1	..	7	..	..	..	6	1	14
χρ	12	6	..	3	..	1	..	..	12	10
θρ	..	..	1	..	..	..	1	5	2	5
Total Aspiratae	13	7	1	10	..	1	1	11	15	29
πλ	4	1	1	12	..	1	..	6	5	20
κλ	4	3	1	12	2	5	..	3	7	23
τλ	1	..	..	1	..	..	..	1	1	2
Total Tenues .	9	4	2	25	2	6	..	10	13	45
βλ	..	3	..	2	..	..	..	..	..	5
γλ	..	1	..	1	..	..	..	9	..	11
Total Mediae .	..	4	..	3	..	..	..	9	..	16
φλ	..	..	..	..	..	..	..	1	..	1
θλ	..	..	..	..	..	..	..	5	..	5
Total Aspiratae	..	..	..	..	..	..	..	6	..	6
τμ	..	..	..	..	..	..	..	2	..	2
Total Tenues .	..	..	..	..	..	..	..	2	..	2
γμ	..	..	..	..	..	..	..	2	..	2
δμ	..	..	..	8	..	..	..	..	..	8
Total Mediae .	..	..	..	8	..	..	..	2	..	10
θμ	..	..	..	..	..	..	..	1	..	1
Total Aspiratae	..	..	..	..	..	..	..	1	..	1
πν	1	..	..	..	..	..	..	2	1	2
κν	1	1	..	..	..	..	..	3	1	4
τν	..	..	..	..	..	..	..	3	..	3
Total Tenues .	2	1	..	..	..	..	..	8	2	9
γν	..	..	..	8	..	..	..	3	..	11
δν	..	..	..	..	..	..	..	3	..	3
Total Mediae .	..	..	..	8	..	..	..	6	..	14
φν	..	..	..	..	..	..	1	5	1	5
χν	..	..	..	..	..	..	1	2	1	2
θν	3	2	..	..	..	..	..	..	3	2
Total Aspiratae	3	2	..	..	..	..	2	7	5	9
Grand Total .	36	30	17	79	4	12	11	106	68	227

it. But when the vowel is dropt and the *-de* comes next to a final consonant of the root, a new illustration of the law of least effort appears. Whenever the final consonant of the root is surd (*p*, *t*, *c*=*k*, *ss*, *x*, *th* as in *thin*, and, later, *f*, *sh*, *ch*), the *d* of the suffix changes to *t*: *slaepte* (slept), *cyste* (kist). It requires a special adjustment of the vocal cords to utter *d*, a sonant, after a surd, and to neglect the adjustment turns the *d* into *t*. To make the adjustment is specially difficult in the midst of a syllable; English hardly knows such combinations as *kepd*, *kisd*, *askd*. But shortly after the time of Wyclif the final *e* of the preterit and participle dropt, and the suffix was largely drawn into the final syllable of the stem. Thus we have a number of preterits and participles in modern English ending in *t*, in which the *t* is as old as the language.

A larger number arose from words in which the final *e* of the Wyclifite forms in *-ide* or *-ede* dropt first, *blessede* changing to *blesséd*, *passede* to *passéd*, *cursede* to *curséd*, and the like. Then followed the final dropping of the *e* in *-ed* and the pronouncing of *d* as *t*: *blest*, *past*, *curst*, for the unpronounceable *blesd*, *pasd*, *cursd*.

By the time of Spenser the whole language was affected by these changes. The new words from French, Latin, Greek, and other sources took the inflection in *-d* or *-t*, and as Spenser prints the *-t* wherever it is spoken, we can see in the *Fairie Queen* how large a part the verbs in *-t* play in his speech.

The first stanza of the introduction reads as follows (2d Folio Edition, 1613): —

> Lo, I the man, whose Muse whilom did mask,
> As time her taught, in lowely Shepheards weeds,
> Am now enforc't, a far unfitter task,
> For trumpets stern to change mine oaten reeds,
> And sing of Knights and Ladies gentle deeds;
> Whose praises having slept in silence long,
> Mee, all too meane, the sacred Muse areeds
> To blazon 'broad, amongst her learned throng:
> Fierce warres, and faithful loves shall moralize my song.

Taught is one of the words in which the original *-de* closed up to the surd stem and changed to *-te* in the Anglo-Saxon period. Somewhat like it are *besought, caught, brought, bought, fought, thought, wrought, might. Enforc't* is a modern word from French, shortened from *enforcéd.* Spenser spells most words with *s*, in which the *c* before *-ed* sounds like *s*: *enforst; enforc't* denotes that the *o* is long. Similar words in Canto I are *advaunst*, stanza 17; *enhaunst*, 17; *glanst*, 17; *chaunst*, 27: plac't = *plaste*, 47. *Slept* is from an Anglo-Saxon closed *-de* becoming *-te* after *p*: like it are *lept* (leaped), 17; *wrapt*, 18; *stopt*, 52; *grypt*, 19; and many other preterits. *Mask* of line 1 may remind us of the many words ending in *k* and having preterits in *-kt*: *lookt*, 16; *knockt*, 29; *rockt*, 55; *pluckt*, II, 30; *lickt*, III, 6; *prickt*, II, 14. *Learnéd* suggests the contrasted *lernt* and *burnt*, II, 5; *leant, meant, pent;* and more remotely many preterits in *-nt* from verbs in *-nd*: *bent, lent, rent, sent, spent.*

Reading on in the *Fairie Queen* one comes upon a large number of preterits in *-st* from verbs in *-ss* or *-se*: *past*, 6; *promist*, 7; *accurst*, 26; *nurst*, 26; *tost*, 42; *kist*, II, 45; *wist*, II, 40; *supprest*, III, 19; so *mixt*, 41; *fixt*, II, 1; in *-sht*: *vanquisht*, 27; *burnisht*, 40; *pusht*, 42; *ravisht*, 45; *banisht*, II, 42; in *-cht*: *stretcht*, 5; *approcht*, 27; *searcht*, II, 2; *toucht*, II, 40.

Milton also desired to have his preterits and participles printed as he pronounced them.

In the *Hymn of Christ's Nativity*, line 65, the youthful poet wrote,

> The Windes, with wonder whist,
> Smoothly the waters kist,

and in *Paradise Lost*, book first, we can find examples like those quoted from Spenser: for the *pt*, *worshipt*, 397; *lapt*, 459; for *kt*, *rackt*, 126; *walkt*, 295; for *xt*, *mixt*, 58; *vext*, 306; for *sh*, *vanquisht*, 52; *undiminisht*, 154; for *ch*, *stretcht*, 209; *intrencht*, 601.

During the 17th century the words in final *t*, to which attention has now been called, were well known to the

learned and used more or less in their writings. A considerable number of them were in familiar use, and it seemed probable that they would be universally accepted forms. It is mainly through the influence of the printers that this acceptance has been so long delayed. The new forms did not at once drive out the old. The longer forms, which gave the final *-ed* as a separate syllable, continued to be used. The old spelling in Spenser regularly denotes the old pronunciation; *asked* is two syllables.

The same sentiment which led to the markt use of long forms in the Wyclifite Bible led to the preservation of the long forms in solemn styles of reading and speaking. It is within the memory of men now living that many preachers pronounced the *-ed* as a separate syllable in reading the Bible. The old psalms and hymns had many of the words of double pronunciation, and it was not safe to print them with the *-t* lest the singing should be cut short. The printers want only one spelling for any word, or any grammatical form, and their influence has been against the *t*'s. The real speech, the speech as pronounced, has been setting in the opposit direction, and the long forms of the preterits and participles are no longer heard, except in a few words ending in *d*-sound or *t*-sound, like *load, unite*, after which *t* or *d* could not be heard alone. This separation between the spoken language and the written is deplorable. In our grammars and dictionaries a considerable number of verbs are now given with preterits in *-t* only. Others are given with both *-t* and *-ed*, but the largest number with *-ed* only. There have always been scholars, no doubt, who have used the spelling of Spenser and Milton in their own correspondence, and would have preferred it in their publications, but since 1700 printing manuscript of this kind has been costly and little undertaken, except for authors of popularity or authority. Such an author was Julius Charles Hare, a fellow of Trinity College, Cambridge, in 1819, afterwards archdeacon of Lewes, prebendary of Chichester, chaplain to the queen, author, with his brother, of *Guesses at Truth* (1827, 1848) and other well-known works of scholarship and literary taste. He publisht a paper in

1832 in the *Philological Museum*, Cambridge, Vol. I, pp. 640–678, on English Orthography, in which he advocates the use of *-t* in preterits and participles which are so pronounced. He says his object in using this spelling himself has been "to get rid of one of the greatest and the commonest of all the eyesores in our spelling. For surely it is an eyesore, though habit may render us insensible of it, to use such a lumbering mass of letters as *called* and *stepped* for the sake of designating sounds exactly analogous to those exprest by *bald* and *wept*. In the following stanza of Coleridge's beautiful *Genevieve*—

> "Her bosom heaved, she *stepped* aside,
> As conscious of my look she *stepped;*
> Then suddenly with timorous eye
> She fled to me and *wept*—

how much the grace of these lines to the eye would be improved, if *stepped* were written as the rime shews it must be pronounced, *stept!* If our language had been allowed to pursue the tenour of its course, and had not been dammed up by ignorance and stupidity, we should have had none of these clumsy pot-bellied words."

Archdeacon Hare's article and his spelling made a sensation. Walter Savage Landor and other distinguisht persons stood by him. More preterits in *-t* have been used ever since. The spelling reformers have all accepted them, but few of course have been able to use them in print. The minor poets oftenest introduce them as riming words. Some of the great poets have used them freely, the greatest most freely.

> For tho' from out our bourne of Time and Place
> The flood may bear me far,
> I hope to see my Pilot face to face,
> When I have *crost* the bar.
>
> —TENNYSON, *Crossing the Bar.*

> For I *dipt* into the future, far as human eye could see,
> Saw the Vision of the world, and all the wonder that would be.
>
> —TENNYSON, *Locksley Hall.*

To check the items in the bitter list
Of all I counted on and all I *mist.*

— LOWELL, *To Curtis*, p. 7.

This, too, at first I *worshipt.*

— LOWELL, *Endymion*, II.

One of the most eminent promoters of the study of old English literature, F. J. Furnivall, Esq., — the founder and director of the Early English Text Society, the Chaucer, the New Shakspere, and the Browning societies, societies which have made a new era in the knowledge of English old and new, — has done more for the new preterits and participles than any other prose writer. He has used all kinds of them in his own works. His introduction to the Leopold Shakspere, known to all students of Shakespeare as one of the liveliest and most suggestive pieces of interpretation and criticism, is full of them, used without apology as simply as in Spenser.

Professor Corson, of Cornell University, who comes easily to mind in connection with Tennyson and Chaucer and Shakespeare, was, I think, the first of our American scholars to suggest to spelling reformers to lay special stress upon the new preterits. The Orthographic Union, which has aimed to unite authors and editors and to find what changes they can unite upon, have singled out preterit change as prominent in importance and ease of introduction. The Funk & Wagnalls Company, of New York, have introduced it into their publications, and have found more than one hundred and fifty other publishers who promise to do the same. A natural progress is offered. The dictionaries do not agree in the words which they give as having preterits in *-t* alternative with *-ed.* There is no reason obvious in the words for accepting one more than another. The makers of the dictionaries follow personal impressions. So, too, Tennyson and Lowell and Hare select certain words from some personal judgment or fancy; Tennyson doesn't like the look of clusters of consonants. If scholars generally would do the same, it would lead the public to add word after word to

the *-t* class, until the whole of the printed words are brought to agreement with the spoken.

There is nothing to offend the cultured eye in a page of English with many words ending in *-t*. It is as natural an ending in English speech as a vowel is in Greek. It is a sign in Latin of both participles: *actum, agentem.* The final vowels dropping in English leave us hundreds of words ending in *-t* and *-nt*: *act, fact, tract, habit, apt, accept,* etc., *agent, vacant, infant, adjacent,* etc. We stop off a continuous final consonant like *n* or *s* by touching up the tongue, making a *t* after it; as *tyran-*, tyrant, *ancien-*, ancient. The boys change *once* (= wuns) to *wunst; st* is so natural for us that it passes for a vocal gesture, and stops everything.

The rule to spell preterits and participles with *-t* when they are so pronounced will certainly commend itself to students of language, who recognize laws of speech and have a scholarly conscience. It is economic also; *dipt* is hardly more than half as long as *dipped, past* half of *passed, puft* of *puffed,* and so on. Time, space, and force are saved in every word. Time will be saved also in learning to spell. Who knows now what words have *-t* in the dictionaries? This rule also commends itself to good taste. Not only that the greatest artists and poets ever find true beauty in utility, that the beauty of order and proportion is higher than that of the wild growth in which the struggle for life goes on in nature, but that the history of these forms is such as should please those whose tastes are acquired by association and imitation. They have been used most by the most accomplisht authors, and come to us with delightful associations with beautiful passages in Spenser, Milton, Tennyson, Lowell.

VII. — *New Words in Thucydides.*

By Dr. JOHN D. WOLCOTT.

It is a generally recognized fact that all great writers, in every age and nation, have found the inherited material of language inadequate for their needs, and have made additions, either by creation or adaptation, to the vocabulary available for literary purposes. Especially has this been true whenever the writer was the first of his countrymen to engage in some special department of literature. The History of the Peloponnesian War is the earliest work in Attic prose, of considerable size and importance, which we possess, being antedated only by the few extant orations of Antiphon, and the monograph on the Athenian Constitution ascribed to Xenophon. Thucydides thus had few prose models to follow, and, untrammeled by fixed rules, made the first attempt to mould the Attic dialect into a medium suitable for the expression of the records and reflections of the historian. The marks of the struggle which he underwent in his effort to force the language into subjection to his thought are still to be seen upon every page of his work. The great freedom of formation and combination which the Greek language allowed were in his favor, and he had at his disposal not only the materials of the Attic dialect, but also, to some extent at least, those of the speech of the other Greek peoples with whom he sojourned during his long exile.

We are unable to determine just what is purely Thucydidean in the vocabulary of our author, since we do not know accurately what was the usage in the Athens of his day, and so much of Greek literature has perished that we cannot trace with absolute certainty the history of any word. But whenever, as is frequently the case, a word occurs for the first time in extant Greek literature in Thucydides, and again only in late writers and imitators of the historian, it seems fair, in

most instances, to presume that the word was introduced into the literature by Thucydides, if not actually coined by him, especially when it seems to bear the stamp of his personality, which is well known to careful students of his history.

Students and critics of Thucydides, both ancient and modern, have often noted that the vocabulary of their author contains a large percentage of neoterisms,[1] and in the commentaries we find many isolated references to words of this sort; but no one has yet, to my knowledge, undertaken to make a comprehensive study of the number and character of this class of expressions. That portion of the vocabulary of Thucydides which agrees with Herodotus has been discussed by Diener,[2] while the traces of poetic influence upon his vocabulary, style, and syntax are now under investigation by Professor Charles Forster Smith.[3] The influence of his possible teacher, Antiphon, and of the sophists Protagoras, Prodicus, and Gorgias, has also been studied.

I have been making an effort to supply the above-mentioned deficiency, that is, to ascertain the exact number, nature, and manner of use of those words which make their earliest appearance in Thucydides. A presentation and discussion of the material collected will be first given, after which the writer will state the conclusions which he thinks may properly be drawn therefrom. The authorities for the statement that a word occurs for the first time in extant Greek literature in Thucydides, and for the places of its recurrence, are my own reading, various indexes, the Dindorf-Stephanus *Thesaurus*, and Liddell and Scott's *Lexicon*. In a careful examination of the extant fifth-century Attic inscriptions, I found very few words subsequently used by Thucydides, but not found in Greek literature anterior to his time.

[1] Dion. Hal., *de Thuc. Jud.* 24. 6 ἵνα δὲ συνελὼν εἴπω, τέτταρα μέν ἐστιν ὥσπερ ὄργανα τῆς Θουκυδίδου λέξεως· τὸ ποιητικὸν τῶν ὀνομάτων, τὸ πολυειδὲς τῶν σχημάτων, τὸ τραχὺ τῆς ἁρμονίας, τὸ τάχος τῆς σημασίας. Marcellinus, *Life of Thucydides* 52 καὶ ὅλως εὑρετής ἐστι καινῶν ὀνομάτων.

[2] *De Sermone Thucydidis quatenus cum Herodoto congruens differat a Scriptoribus Atticis*, Lipsiae, 1889.

[3] American Philological Association, *Proceedings*, 1891; *Transactions*, 1894.

This paper is not a historical study of the words treated, but is rather an effort to cast some additional light upon the stylistic peculiarities of Thucydides, by fixing the causes which impelled him to introduce these terms into literary usage; and an attempt to define more clearly the nature of the vocabulary of *ἡ ἀρχαία Ἀτθίς*.

SUBSTANTIVES.

Class I. — The new nouns of verbal signification, with or without prepositional prefix, with the places where their recurrence has been noted, are as follows. It will be observed that the majority of these words occur again only in late writers, or in imitators of Thucydides. In nearly all cases, the lexicographers and grammarians mentioned merely cite the words for definition and comment.

a. Without prepositional prefix: —

ἀγανάκτησις, ii. 41, 3. Plato, New Testament, Hesychius.

ἀγώνισις, v. 50, 4. Pollux, Procopius, Phrynichus the sophist.

ἀγωνισμός, vii. 70, 3. Dionysius Hal., Pollux, Hesychius, John Chrysostom, Etymologicum Magnum, Thomas Magister.

ἀκροβολισμός, vii. 25, 5, 8. Xenophon, Plato, Lucian.

ἀλλοτρίωσις, i. 35, 5. Philo, Appian, Marcus Aurelius, Pollux, Theodoretus.

ἀνδραποδισμός, ii. 68, 9; v. 9, 9. Isocrates, Demosthenes, Plato.

ἄνοιξις, iv. 67, 3; 68, 5. Plutarch, Geoponica, New Testament, Basil, Etymologicum Magnum.

ἀττικισμός, iii. 64, 5; iv. 133, 1; viii. 38, 3. Dionysius Hal., Pollux, Suidas, Thomas Magister, Etymologicum Magnum, Scholia to Sophocles, grammarians.

αὐτομολία, i. 142, 4; vii. 13, 2; viii. 40, 2. Dionysius Hal., Philo, Plutarch, Lucian, Dio Cassius.

αὔχησις, vi. 16, 5. Hesychius.

βεβαίωσις, i. 140, 5; iv. 87, 1. Aeschines, Septuagint, Pollux.

γεωργία, i. 11, 1, 3. Plato, Aristotle, Isocrates, Demosthenes.

γνῶσις, vii. 44, 2. Plato, Demosthenes, Aeschines, Aristotle, Lycurgus, Lucian, Herodian, Clemens Alex., New Testament, and ecclesiastical writers.

γύμνωσις, v. 71, 1. Septuagint, Plutarch, Dio Cassius, Eustathius.

δάνεισμα, i. 121, 3. Isaeus, Demosthenes, Aeschines.

δήλωσις, i. 73, 3; ii. 61, 2; iv. 40, 2; 126, 5. Plato.

διακονία, i. 133. Plato, Aeschines, Demosthenes, Polybius, Athenaeus, New Testament, and ecclesiastical writers.

δικαίωμα, i. 41, 1; v. 97; vi. 79, 2; 80, 2. Plato, Isocrates, Aristotle, Septuagint, New Testament.

δικαίωσις, i. 141, 1; iii. 82, 4; iv. 86, 6; v. 17, 2; viii. 66, 2. Lysias, Demosthenes, Septuagint, Plutarch, New Testament, Harpocration, and ecclesiastical writers.

δούλωσις, i. 141, 1; iii. 10, 4. Plato.

ἑστίασις, vi. 46, 3. Plato, Aristotle.

ζήλωσις, i. 132, 2. Philo, Septuagint.

θανάτωσις, v. 9, 9. Plutarch.

θειασμός, vii. 50, 4. Plutarch, Hesychius, Pollux.

ἱκετεία, i. 24, 7; 133, 1; iii. 67, 3. Lysias, Plato. More Attic form of earlier ἱκεσία.

ἱκέτευμα, i. 137, 1. Plutarch, Themistius, Dio Cassius.

ἱππομαχία, ii. 22, 2; iv. 72, 3; vi. 98, 4. Plato.

κακοπραγία, ii. 60, 4; iii. 39, 4; iv. 79, 3; viii. 2, 1. Aristotle, Josephus, Septuagint.

κλῆσις, ii. 94, 4; vii. 70, 2. Scholia to the Iliad, Georgius Acropolita.

κόλασις, i. 41, 2. Plato, Aristotle, Theophrastus.

κούφισις, vii. 75, 6. Josephus, Dio Cassius, Bekker's Anecdota.

κουφολογία, iv. 28, 5. Plutarch, Josephus, Appian, Pollux, Philostratus, Hesychius.

κύκλωσις, iv. 35, 3, 4; 96, 3; 128, 1. Xenophon, Polybius, Plutarch, Dio Cassius, Pausanias, Pollux, Onesicritus.

κύρωσις, vi. 103, 4. Plato, Josephus.

κωλύμη, i. 92; iv. 27, 3; 63, 1. Dionysius Hal., Herodian, Photius, Epistles of Socrates, Theophylactus, Theodorus Prodromus, Menander the historian.

λαχανισμός, iii. 111, 1. Only here.

ληστεία, i. 5, 1, 3; 7; 11, 1, 2; iv. 41, 3; vi. 105, 2; vii. 27, 4; viii. 40, 1. Xenophon, Aristotle, Libanius.

λιποστράτιον, i. 99, 1. Philo, Pollux, Thomas Magister. = -ία, vi. 76. Neuter forms like this are rare in the nominative.

λώφησις, iv. 81, 2. Hesychius, Photius, Suidas, Scholia to Apollonius Rhodius, Olympiodorus.

μέλλησις, i. 69, 4; 125, 2; ii. 18, 4; iii. 12, 2; 82, 4; iv. 126, 5, 6; v. 66, 2; 82, 4; 116, 1; vii. 49, 4. Plato.

μήνυμα, vi. 29, 1; 61, 2; viii. 50, 5. Philo, Manetho, Athenaeus, Orphic Hymns.

μισθοδοσία, viii. 83, 2. Xenophon, Polybius, Diodorus, Pollux.

ναυαρχία, viii. 20, 1; 33, 1; 39, 2; 85, 1. Xenophon, Aristotle, Lycurgus.

νεωτεροποιία, i. 102, 3. Dionysius Hal., Philo, Josephus, Pollux.

νόμισις, v. 105, 1. Pollux.

ξενηλασία, i. 144, 2; ii. 39, 1. Xenophon, Plato, Aristotle.

ξένισις, vi. 46, 3. Pollux 6. 7 — *ἡ γὰρ Θουκυδίδου ξένισις τραχύ*, — Photius, Bekker's Anecdota, and grammarians.

ξύλωσις, ii. 14, 1. Josephus, Pollux 7. 124 — *ἐρέψιμα ξύλα, ἃ Θουκυδιδης εἶπε τὴν ξύλωσιν*, — Libanius, Thomas Magister.

οἰκείωσις, iv. 128, 4. Philo, Pollux, Hipparchus, Ammonius, Clemens Alex., Gregory Nazianzenus.

οἰκοδόμησις, iii. 2, 2; 21, 1. Plato.

οἰκοδομία, i. 93, 2; ii. 65, 2; vi. 98, 2; vii. 6, 4. Plato, Plutarch.

ὁλόφυρσις, i. 143, 5; ii. 51, 5. Philo, Aretaeus, Pollux, Michael Nicetas, Tzetzes.

ὁμηρεία, viii. 45, 2. Plato, Polybius, Diodorus.

ὁμόνοια, viii. 93, 3. Andocides, Lysias, Plato, Demosthenes, Menander.

παιωνισμός, vii. 44, 6. Hesychius.

πείρασις, vi. 56, 1. Dio Cassius, Athanasius.

πλάνησις, viii. 42, 1. Dionysius Hal., Sextus Empiricus, Eusebius, Cyrillus, Photius, Bekker's Anecdota, Victorinus.

πολυαρχία, vi. 72, 4. Xenophon, Plutarch, Eusebius, Eustathius, Scholia to Iliad.

πρέσβευσις, i. 73, 1. Dionysius Hal., Dio Cassius, Pollux.

στασιασμός, iv. 130, 1; viii. 94, 2. Menander.

σταύρωμα, v. 10, 6; vi. 64, 2; 66, 2; 74, 2; 100, 1 (twice), 2, 3; 101, 3 (twice); vii. 38, 2; 53, 1. Xenophon, Diodorus, Pollux.

σταύρωσις, vii. 25, 7. "Crucifixion" — Epiphanius, Gregory Nyssenus.

στέρησις, ii. 63, 1. Plato, Aristotle, Diogenes Laertius.

σχετλιασμός, viii. 53, 2. Aristotle.

τείχισις, vii. 6, 1; 31, 1. Xenophon.

τειχισμός, v. 17, 2(?); 82, 6; vi. 44, 1; 102, 4; vii. 20, 1; viii. 14, 3; 34; 51, 2. Demosthenes, Polybius.

τέκνωσις, ii. 44, 3. Aristotle, Diodorus, Athenaeus.

ὑδρεία, vii. 13, 2. Plato, Theophrastus, Polybius, Plutarch. (Cf. earlier ὑδρία — a vessel.)

φλόγωσις, ii. 49, 2. Theophrastus, Diodorus, Philo, Galen, Themistius, Theophilus Protospatharius, Eustathius.

φρυγανισμός, vii. 4, 6; 13, 2. Philo, Josephus, Arrian, Appian, Polyaenus, Gregory Nyssenus.

χειροτονία, iii. 49, 1. Plato, Isocrates, Aristotle, Aeschines, Dinarchus, Septuagint, Philo, ecclesiastical writers.

χηρεία, ii. 45, 2. Philo, Epigrammata Graeca (Stephanus).

χῶσις, ii. 76, 4; iii. 2, 2. Josephus. — 73

b. With prepositional prefix. The noun derived from the simple verb often occurs earlier.

ἀνάκλησις, vii. 71, 3. Plutarch, Pausanias, Athenaeus, Aretaeus, Georgius Acropolita, Pollux, Suidas.

ἀνάκρουσις, vii. 36, 5, 6 (twice); 62, 3; 70, 4. Diodorus, Strabo, Plutarch, Dio Cassius, Hesychius.

ἀγακωχή, i. 40, 4; 66; iii. 4, 4; iv. 38, 1; 117, 1; v. 25, 3; 26, 3; 32, 7; viii. 87, 4. Dionysius Hal., Aretaeus, Pollux, Arrian, Herodian, Julian, Maximus Tyrius, Marinus, Hesychius, Suidas.

ἀναλογισμός, iii. 36, 4; viii. 84, 1. Xenophon, Demosthenes, Menander, Sextus Empiricus.

ἀνανέωσις, vi. 82, 1. Philippides, Polybius, Diodorus, Clemens Alex., Dionysius Areiopageita, Athenaeus, Hermes Trismegistus, Suidas.

ἀνίσωσις, viii. 87, 4. Plato.

ἀνολκή, iv. 112, 2. Dio Cassius, Longus, Aeneas Tacticus.

ἀντεξόρμησις, ii. 91, 4. Plutarch.

ἀντιλαβή, vii. 65, 2. Plato, Dionysius Hal., Strabo, Lucian.

ἀντιμίμησις, vii. 67, 2. Only here.

ἀντιπαρασκευή, i. 141, 6. Dio Cassius.

ἀντίταξις, v. 8, 2; vii. 17, 4. Dionysius Hal., Philo, Plutarch, Dio Cassius, Philostratus, Clemens Alex., Nicetas Acominatus.

ἀντιτείχισμα, ii. 77, 1. Athenaeus.

ἀντιτέχνησις, vii. 70, 3. Pollux.

ἀντιφυλακή, ii. 84, 3. Dio Cassius, Lucian.

ἀπαγγελία, iii. 67, 6. Plato, Demosthenes, Lycurgus, Dionysius Hal., Aristides.

ἀπαρίθμησις, v. 20, 2. Aristides, Hermogenes, Pollux, Gregory Nyssenus, Scholia to Demosthenes.

ἀπόβασις, i. 108, 5; ii. 26, 2; 33, 3; iii. 7, 5; 16, 1; 99; 103, 3; 115, 1; iv. 8, 8; 9, 3; 10, 5; 11, 4; 13, 1; 29, 2; 32, 1, 4; 45, 2; 54, 4; 55, 1; 56, 1; 101, 3; vi. 75, 1; viii. 24, 1; 55, 1. Isocrates, Polybius, Plutarch, Aretaeus, Lucian.

ἀπόγνοια, iii. 85, 4. Thomas Magister.

ἀποδασμός, i. 12, 3. Dionysius Hal., Eusebius, Theophylactus Simocatta, Suidas. Herodotus, i. 146, uses the adjective ἀποδάσμιος.

ἀποδοχή, iv. 81, 2. Diodorus, Polybius, Diogenes Laertius, Stobaeus, New Testament, Sextus Empiricus. The Aeolic form ἀπυδόχα occurs, Boeckh C. I. 3524, 29.

ἀποκάθαρσις, ii. 49, 3. Aristotle, Plutarch.

ἀποκινδύνευσις, vii. 67, 4. Only here. The reading is doubtful.

ἀποκομιδή, i. 137, 4. Polybius, Pollux, Dio Cassius, Scholia to Thuc.

ἀπόνοια, i. 82, 4; vii. 67, 4. Demosthenes, Theophrastus, Polybius, Dionysius Hal., Plutarch, Lucian, Dio Cassius, John Chrysostom, Ammonius, Julian, Stobaeus, Sozomenus.

ἀποστέρησις, vii. 70, 6. Plato.

ἀποτείχισις, i. 65, 2. Polyaenus, Suidas.

ἀποτείχισμα, vi. 99, 1; vii. 79, 1. Xenophon.

ἀποφυγή, viii. 106, 1. Plato, Aristides, Vitruvius.

ἄπωσις, vii. 34, 6. Aristotle, Aretaeus.

διαγνώμη, i. 87, 6; iii. 42, 1; 67, 7. Only here.

διάζωμα, i. 6, 5. Aristotle, Theophrastus, Plutarch, Athenaeus, Dioscorides.

διακελευσμός, vii. 71, 5. Josephus.

διακομιδή, iii. 76. Synesius.

διάκοσμος, iv. 93, 5. Aristotle, Strabo, Diogenes Laertius.

διακωχή, iii. 87, 1. Dio Cassius, grammarians, and lexicographers.

διαμαρτία, iv. 89, 1. Plutarch, Josephus, Lucian, Philostratus, Dio Cassius, Photius.

διαμέλλησις, v. 99. Only here.

διάπλους, iii. 93, 1; iv. 8, 6; vi. 31, 5. Plato. Aeschylus, *Pers.* 382, has this word as an adjective.

διαπολέμησις, vii. 42, 4. Pollux.

διαπομπή, vi. 41, 4. Appian.

διατείχισμα, iii. 34, 2, 3; vii. 60, 2. Polybius, Diodorus, Strabo, Plutarch, Lucian, Gregory Nazianzenus, Eustathius.

διάφευξις, iii. 23, 5. Plutarch, Dio Cassius.

διάφραγμα, i. 133. Plato, Aristotle, Diodorus.

διαφυγή, viii. 11, 2. Plato, Plutarch.

διαχείρισις, i. 97, 1. Aristides, Pollux, Libanius, Photius.

διοίκησις, viii. 70, 1. Lysias, Plato, Demosthenes, Strabo, ecclesiastical writers ("diocese").

διόρυγμα, iv. 109, 2. Septuagint, Diodorus, Sophonias.

ἐγκαλλώπισμα, ii. 62, 3. Aristides, Themistius, Basil, Photius.

ἐγκατάληψις, v. 72, 4. Lucian (*v.l.*).

ἐγχείρησις, vi. 83, 3. Diodorus, Plutarch, Aristides, Pollux, Eusebius, Galen, Mauricius.

ἐκβοήθεια, iii. 18, 2. Aristotle.

ἔκδεια, i. 99, 1. Demosthenes, Pollux.

ἐκδρομή, iv. 127, 2. Xenophon, Theophrastus, Aristides, Pollux, Harpocration, Themistius, Tzetzes, Suidas.

ἔκπεμψις, iv. 85, 1. Constantine Porphyrogeneta, Gregory Nazianzenus.

ἐναντίωμα, iv. 69, 1. Plato, Demosthenes, Plutarch.

ἐναντίωσις, viii. 50, 1. Plato, Isocrates, Aristotle.

ἔνερσις, i. 6, 3. Aelian, Aeneas Tacticus, Procopius, Agathias, Theophylactus.

ἐνθυμία, v. 16, 1. Dio Cassius, Pollux, Iamblichus, Thomas Magister.

ἐνοίκησις, ii. 17, 2. Dionysius Hal., Dio Cassius, Eustathius.

ἐξέτασις, iv. 74, 3; vi. 41, 4; 45; 96, 3; 97, 2. Xenophon, Plato, Demosthenes, Lycurgus, Plutarch, Lucian.

ἐξήγησις, i. 72, 1. Plato, Polybius, Diodorus, Justin Martyr, grammarians.

ἐπαγωγή, iii. 82, 1; 100; v. 82, 5; vii. 24, 3. Plato, Demosthenes, Aristotle, Polybius, Septuagint, Arrian, Hesychius.

ἐπαναγωγή, vii. 4, 4; 34, 6. Plato, Justin Martyr.

ἐπανάσεισις, iv. 126, 5. Only here.

ἐπαναχώρησις, iii. 89, 4. Diodorus, Pollux.

ἐπεκδρομή, iv. 25, 11. Dio Cassius.

ἐπέκπλους, viii. 20, 1. Only here.

ἐπεξαγωγή, viii. 105, 3. Only here. Cf. ἐπεσαγωγή, viii. 92, 1, and in Hippocrates; ἐπαναγωγή, vii. 4, 4; 34, 6.

ἐπεξέτασις, vi. 42. Only here.

ἐπέξοδος, v. 8, 2. Philo, Dio Cassius, Aeneas Tacticus.

ἐπεργασία, i. 139, 2. Xenophon, Plato.

ἐπιβοήθεια, iii. 51, 3. Xenophon, Sextus Julius Africanus.

ἐπιβόημα, v. 65, 3. Dio Cassius, Pollux.

ἐπιβούλευμα, iii. 45, 1; iv. 68, 6; 89, 1. Plutarch, Josephus, Dio Cassius, Eunapius.

ἐπιγραφή, ii. 43, 3. Isaeus, Isocrates, Polybius, Diodorus.
ἐπιδοχή, vi. 17, 2. Josephus.
ἐπιθειασμός, vii. 75, 4. Philo, Pollux, Suidas.
ἐπικέλευσις, iv. 95, 1. Dionysius Hal., Philo.
ἐπίκλυσις, iii. 89, 3, 5. Theophrastus, Strabo, Themistius; in Christian writers, "baptism"; Johannes Laurentius.
ἐπικράτησις, i. 41, 2. Galen, Dio Cassius, Pollux, Diogenes Laertius, Dio Chrysostom.
ἐπίλειψις, ii. 50, 2. Plutarch, Gregory Nyssenus.
ἐπιμαρτυρία, ii. 74, 2. Dio Cassius, Manetho, Nemesius.
ἐπιμαχία, i. 44, 1; v. 48, 2. Demosthenes, Aristotle.
ἐπιμονή, ii. 18, 3. Plato, Longinus, Boeckh C. I. 5640, 6 sq.
ἐπίπεμψις, ii. 39, 3. Lucian, Diogenes Laertius.
ἐπίπλευσις, vii. 36, 6. Only here.
ἐπίπλους, i. 50, 5; ii. 17, 4; 56, 1; 90, 2; iii. 3, 5; 5, 4; 77, 1; 78, 2; [80, 1]; iv. 11, 3; 123, 4; vi. 32, 3; 33, 1; vii. 36, 1; 49, 2; viii. 27, 4; 30, 2; 38, 5; 39, 3; 41, 4; 44, 3; 55, 1; 63, 2; 79, 6; 83, 2; 86, 5; 100, 2; 102, 2. Xenophon, Polybius, Diodorus, Philo, Harpocration, Suidas.
ἐπισπονδή, v. 32, 5. Only here.
ἐπιτείχισις, i. 142, 2; vi. 91, 7; 93, 2. Only here.
ἐπιτειχισμός, i. 122, 1; v. 17, 2 (*v. l.*); vii. 18, 4; 28, 3. Xenophon, Demosthenes, Philo.
ἐπιτέχνησις, i. 71, 3. Aristotle, Dionysius Hal., Pausanias, Athenaeus.
ἐπιτίμησις, vii. 48, 3. Aristotle, Antiphanes, Appian.
ἐπιφήμισμα, vii. 75, 7. Josephus, Epiphanius, Hesychius.
ἐπιχείρημα, vii. 47, 1. Xenophon, Plato, Aristotle, Dionysius Hal., Appian.
ἐσήγησις, v. 30, 1. Plutarch, Dio Cassius, Ammonius, Constantine Porphyrogeneta, Cedrenus, Theodoretus.
ἐσκομιδή, vii. 4, 4; 24, 3. Sarmatian inscrip., Boeckh C. I. vol. II. p. 122, 77, 1st or 2d cent. B.C.
ἔσπλους, iii. 51, 3; iv. 8, 5, 6, 7, 8; 13, 4; 14, 1; 107, 2; vii. 22; 24, 3; 41, 2; viii. 76, 5; 90, 4 (twice). Xenophon, Plato.
ἔσπραξις, v. 53. Plutarch, Pollux, Suidas, Etymologicum Magnum, Constantine Porphyrogeneta, Johannes Curopalata.
ἐφόρμησις, ii. 89, 9; iii. 33, 3; vi. 48; viii. 15, 2 (twice). Grammarian in Bekker's Anecdota, Etymologicum Magnum.
ἔφορμος, iii. 6, 1; iv. 27, 1; 32, 1. Strabo, Stephanus of Byzantium.
κάθεξις, iii. 47, 5. Aristotle, Plutarch.

καταβοή, i. 73, 1; viii. 85, 2; 87, 3. Dionysius Hal., Josephus, Pollux, Menander the historian, Cyrillus, Olympiodorus, Hesychius, Suidas.

κατάγνωσις, iii. 16, 1; 82, 8. Demosthenes, Polybius, Gregory Nazianzenus.

καταδούλωσις, iii. 10, 3; v. 27, 2; vi. 76, 3; vii. 66, 2. Plato.

καταδρομή, i. 142, 4; v. 56, 4; vii. 27, 5; viii. 41, 2. Lysias, Plato, Aeschines, Polybius, Dionysius Hal., Aelian.

κατακομιδή, i. 120, 2. John Chrysostom.

κατάμεμψις, ii. 41, 3; vii. 75, 5. Dionysius Hal., Philo, Plutarch.

κατάπλους, iv. 10, 5; 26, 7. Xenophon, Demosthenes, Polybius, Longus, Lucian.

κάταρσις, iv. 26, 7. Plutarch, Dio Cassius, Aelian, Pollux, Suidas, Zenobius.

κατάφευξις, vii. 38, 3; 41, 1. Only here.

καταφρόνημα, ii. 62, 3. Dio Cassius.

καταφρόνησις, i. 122, 4; ii. 62, 4; v. 8, 3; 9, 3. Plato, Aristotle.

κατοίκησις, ii. 15, 6. Plato, Athenaeus, New Testament.

κατοίκισις, vi. 33, 2; 77, 1. Plato.

μετάθεσις, v. 29, 3. Aristotle, Demosthenes, Polybius, Diodorus, grammarians.

μετάμελος, vii. 55, 1. Josephus, Nicephorus Callistus, Zosimus, Suidas. As adj. in Diodorus.

μετοίκησις, i. 2, 6 (*v. l.*). Plato.

ξυγκομιδή, ii. 52, 1; iii. 15, 2. Xenophon, Plato, Herodian, Boeckh C. I. 355, 12.

ξύλληψις, i. 134, 1. Lysias, Aeschines, Aristotle, Polybius, Plutarch, Nicomachus Gerasenus, Walz Rhett.

ξυμβοήθεια, ii. 82. Only here.

ξυμμέτρησις, iii. 20, 4. Diogenes Laertius, Matthaeus Medicus.

ξύμπτωμα, iv. 36, 3. Plato, Demosthenes, Aristotle, Menander, Aretaeus, Dio Cassius.

ξυνοίκισις, iii. 3, 1. Arrian.

ξύνταξις, vi. 42. Xenophon, Theopompus, Plato, Isocrates, Demosthenes, Aeschines, Aristotle, Apollonius, Polybius, Diodorus, Strabo, Plutarch, Lucian, Diogenes Laertius, Alexis, Sosipater.

παράγγελσις, v. 66, 4. Xenophon, Plato.

παράδοσις, i. 9, 4; iii. 53, 1. Plato, Isocrates, Aristotle, Polybius, Dionysius Hal., Plutarch, Dioscorides, New Testament, Etymologicum Magnum.

παραίρεσις, i. 122, 1. Plato, Aristotle.

παραίτησις, i. 73, 3. Plato, Demosthenes, Polybius, Plutarch, Dio Cassius, Synesius, Anna Comnena.

παρακέλευσις, iv. 126, 1; v. 69, 2; vii. 40, 4; 70, 7. Xenophon, Plato, Dio Cassius.

παρακελευσμός, iv. 11, 3. Lysias, Xenophon.

παρακινδύνευσις, v. 100. Dionysius Hal., Georgius Pachymeres.

παράκλησις, iv. 61, 4; viii. 92, 11. Isocrates, Demosthenes, Aeschines, Septuagint, Plutarch, Strabo, Epistles of Phalaris.

παρακομιδή, v. 5, 1; vii. 28, 1. Polybius, Galen, Thomas Magister.

παράλογος, i. 78, 1; ii. 61, 3; 85, 2; iii. 16, 2; vii. 28, 3; 55, 1; 61, 3; viii. 24, 5. As noun, only here. As adjective, earlier.

παρανόμημα, vii. 18, 2, 3. Polybius, Plutarch, Dio Cassius, Pausanias, Themistius, Heliodorus, Lucian.

παράπλους, i. 36, 2; 44, 3; ii. 33, 3; iv. 25, 6; vi. 62, 3; vii. 29, 1; 50, 2; viii. 41, 2; 103, 2. Xenophon, Polybius, Diodorus, Strabo, Aristides, Arrian, Suidas.

παράταξις, v. 11, 2. Isocrates, Demosthenes, Aeschines, Polybius, Plutarch, Arrian, Boeckh C. I. 2905 A 9.

παρατείχισμα, vii. 11, 3; 42, 4; 43, 1, 5. Diodorus, Appian, Lucian.

παράφραγμα, iv. 115, 2; vii. 25, 6. Plato, Appian.

πάροδος, i. 126, 11; iii. 21, 3; 92, 4; iv. 82; 108, 1; v. 4, 6; vii. 2, 3. Lysias, Xenophon, Demosthenes, Aristotle, Dionysius Comicus, Polybius, Plutarch, Athenaeus, Pollux, Anna Comnena.

παροίκησις, iv. 92, 5. Septuagint, Tzetzes.

παροχή, vi. 85, 2. Polybius, Dionysius Hal., Clemens Alex., Stobaeus, Theodoretus, Eustathius, Hesychius.

περικοπή, vi. 28 (twice). Andocides, Theophrastus, Polybius, Diodorus, Plutarch, Clemens Alex., Walz Rhett., Scholia to Aristophanes.

περικύκλωσις, iii. 78, 1. Only here.

περίνοια, iii. 43, 3. Plato, Philostratus, Lucian, Aristides, Photius, Suidas.

περιτείχισις, ii. 77, 1; iii. 95, 2; iv. 131, 1; vi. 100, 1. Themistocles's Epistles.

περιτείχισμα, iii. 25, 1; v. 2, 4; 115, 4; 116, 2; vi. 101, 1. Xenophon, Demosthenes, Dionysius Hal., Plutarch, Josephus.

περιτειχισμός, iv. 131, 2; vi. 88, 6; vii. 11, 3; viii. 25, 5. Plutarch.

περιτέχνησις, iii. 82, 3. Dio Cassius.

προάγγελσις, i. 137, 4. Only here.

προαναχώρησις, iv. 128, 4. Here only.

προεκφόβησις, v. 11, 2. Dio Cassius.

προενοίκησις, i. 25, 4. Dio Cassius, Heliodorus.

προκατηγορία, iii. 53, 2. Only here.

πρόοψις, ii. 89, 8; iv. 29, 4; v. 8, 3. Pollux, 2. 58 — *ἀπερίοπτοι ὡς Θουκυδίδης. οὗτος δὲ καὶ πρόσοψιν καὶ πρόοψιν καὶ δίοψιν εἴρηκεν*, — Basil. *πρόσοψις* is a variant reading in the first two passages cited.

προσδοκία, ii. 93, 3; iv. 34, 1; v. 14, 3; vi. 49, 2; 63, 2; vii. 12, 4. Xenophon, Plato, Isocrates, Demosthenes, Aeschines, Aristotle, Diodorus, Plutarch, Walz Rhett.

προσκοπή, i. 116, 1. Dio Cassius. *προσ-κοπή*, Polybius, Diodorus, New Testament, Sextus Empiricus, Hesychius.

πρόσμιξις, v. 72, 1. Dio Cassius.

προσόρμισις, iv. 10, 4. Synesius, Scholia to Thuc. iv. 53, Scholia to Iliad.

προσποίησις, ii. 62, 1; iii. 82, 1; vi. 16, 5. Plato, Aristotle, Theophrastus, Josephus.

πρόσταξις, viii. 3, 2. Andocides, Lysias, Plato, Aristotle, Aelian, Suidas.

πρόσχωσις, ii. 77, 3; 102, 4, 6. Aristotle.

προτείχισμα, iv. 90, 4; vi. 100, 2; 102, 2; vii. 43, 4, 6. Polybius, Apollodorus, Plutarch, Josephus, Polyaenus, Pollux, Zosimus.

προτεμένισμα, i. 134, 4. Philo, Herodian, Clemens Alex., Heliodorus, Synesius, Agathias, Choricius, Photius, Suidas, Eustathius.

προτίμησις, iii. 82, 8. Hermogenes, Pollux, Stephanus of Alexandria, Hesychius, Thomas Magister.

προφυλακή, iv. 30, 2. Xenophon, Polybius, Diodorus, Plutarch, Septuagint, Dioscorides, Pollux, Photius, Agathias, Paulus Aegineta, Suidas.

ὑπαγωγή, iii. 97, 3. Xenophon, Demosthenes, Aristotle, Dioscorides, Apollonius Dyscolus, Pollux, Photius.

ὑπεροψία, i. 84, 3. Lysias, Isocrates, Josephus.

ὑποτείχισις, vi. 100, 3. Only here.

ὑποτείχισμα, vi. 100, 1 (twice). Only here. — 171

As regards their employment, words in this class may be discussed under five heads. Under each of these sections, additional examples will be adduced, in an effort to show that the peculiarities of the usage are far-reaching, and not con-

fined to neoterisms, which are distinguished by full-faced type.

1. As substantives, pure and simple; as subject, or object, or predicate-noun; in prepositional phrases; and dative and genitive in various connections.

a. As subject:—

vii. 36, 5. *τὴν γὰρ* **ἀνάκρουσιν** *οὐκ ἔσεσθαι τοῖς Ἀθηναίοις ἐξωθουμένοις ἄλλοσε ἢ ἐς τὴν γῆν* = [1] *ἀνακρούεσθαι γὰρ οὐ δυνήσεσθαι τοὺς Ἀθηναίους ἐξωθουμένους κ.τ.λ.*, infinitive with *ἐξεῖναι*, or some similar form of expression.

vii. 36, 6. *ὅπερ καὶ ἔβλαπτε μάλιστα τοὺς Ἀθηναίους ἐν ἁπάσαις ταῖς ναυμαχίαις, οὐκ οὔσης αὐτοῖς ἐς πάντα τὸν λιμένα τῆς* **ἀνακρούσεως**, where a participle agreeing with *Ἀθηναίους* might have been used—*οὐ δυναμένους ἐς πάντα τὸν λιμένα ἀνακρούεσθαι*, or a clause with *ὅτι*—*ὅτι οὐκ ἐδύναντο κ.τ.λ.*

vii. 70, 5. *αἱ μὲν ἐμβολαὶ διὰ τὸ μὴ εἶναι τὰς* **ἀνακρούσεις** *καὶ διέκπλους ὀλίγαι ἐγίγνοντο*, where we meet with Thucydides' favorite method of denoting cause, with the articular infinitive and *διά*. We might have had a *ὅτι* clause, or the accusative absolute—*οὐκ ἐξὸν ἀνακρούεσθαι καὶ διεκπλεῖν*. The verb *διεκπλέω* occurs i. 50, 1, *πρὸς δὲ τοὺς ἀνθρώπους ἐτράποντο φονεύειν διεκπλέοντες μᾶλλον ἢ ζωγρεῖν*, and vii. 36, 4 in conjunction with the corresponding noun—*τοῖς δὲ Ἀθηναίοις οὐκ ἔσεσθαι σφῶν ἐν στενοχωρίᾳ οὔτε περίπλουν οὔτε διέκπλουν, ᾧπερ τῆς τέχνης μάλιστα ἐπίστευον· αὐτοὶ γὰρ κατὰ τὸ δυνατὸν τὸ μὲν οὐ δώσειν, διεκπλεῖν, τὸ δὲ τὴν στενοχωρίαν κωλύσειν ὥστε μὴ περιπλεῖν.*

iv. 13, 1. *ἐπὶ ξύλα ἐς μηχανὰς παρέπεμψαν τῶν νεῶν τινας ἐς Ἀσίνην, ἐλπίζοντες τὸ κατὰ τὸν λιμένα τεῖχος ὕψος μὲν ἔχειν,* **ἀποβάσεως** *δὲ μάλιστα οὔσης ἑλεῖν ἂν μηχαναῖς* = *ἀποβῆναι δὲ μάλιστα ἐξὸν κ.τ.λ.*

vii. 75, 1. *τὴν θάλασσαν προσεσταύρωσαν πανταχῇ ᾗ* **ἀποβάσεις** *ἦσαν* = *ᾗ ἐξῆν ἀποβῆναι.*

iii. 21, 3. Description of the Peloponnesian wall about Plataea—*διὰ δέκα δὲ ἐπάλξεων πύργοι ἦσαν μεγάλοι καὶ ἰσοπλατεῖς τῷ τείχει, διήκοντες ἔς τε τὸ ἔσω μέτωπον αὐτοῦ καὶ οἱ αὐτοὶ καὶ τὸ ἔξω, ὥστε* **πάροδον** *μὴ εἶναι παρὰ πύργον, ἀλλὰ δι' αὐτῶν μέσων διῄεσαν.*

Here *πάροδος* corresponds to the verb *παριέναι*. Thucydides might have written *ὥστε παριέναι μὴ ὑπάρξαι παρὰ πύργον.*

[1] The writer does not, of course, in any case pretend to give all possible equivalents.

The preceding are examples of the use of pregnant *εἶναι*.

vii. 42, 4. Demosthenes *ἠπείγετο ἐπιθέσθαι τῇ πείρᾳ, καί οἱ ξυντομωτάτην ἡγεῖτο* **διαπολέμησιν**. The word **διαπολέμησις** seems to occur in literature only here.[1] The same idea might have been expressed *καὶ οὕτως τάχιστα ἡγεῖτο διαπολεμήσειν*.

ii. 89, 9. Phormio says to his men, *ὑμεῖς δὲ εὔτακτοι παρὰ ταῖς ναυσὶ μένοντες τά τε παραγγελλόμενα ὀξέως δέχεσθε, ἄλλως τε καὶ δι' ὀλίγου τῆς* **ἐφορμήσεως** *οὔσης, κ.τ.λ.* = *ἄλλως τε καὶ δι' ὀλίγου ἡμῶν ἀλλήλοις ἐφορμούντων*, or a *ὅτι* clause, where *ἡμεῖς* would refer to the Athenians and the Peloponnesians.

vi. 48. *πείθειν Μεσσηνίους (ἐν πόρῳ γὰρ μάλιστα καὶ προσβολῇ εἶναι αὐτοὺς τῆς Σικελίας, καὶ λιμένα καὶ* **ἐφόρμησιν** *τῇ στρατιᾷ ἱκανωτάτην ἔσεσθαι), . . .* Here *ἐφόρμησις* is used in a concrete sense — "a place convenient for making an attack."

i. 66. *ἔτι* **ἀνακωχὴ** *ἦν*, and v. 32, 7 *Κορινθίοις δὲ* **ἀνακωχὴ** *ἄσπονδος ἦν πρὸς Ἀθηναίους*. Here *ἀνακωχὴ* has the concrete meaning of "cessation of hostilities."

iii. 93, 1. *βραχύς ἐστιν ὁ* **διάπλους** *πρὸς τὸ Κήναιον τῆς Εὐβοίας* = *βραχύ ἐστιν διαπλεῖν*.

i. 142, 2. *καὶ μὴν οὐδ' ἡ* **ἐπιτείχισις** *οὐδὲ τὸ ναυτικὸν αὐτῶν ἄξιον φοβηθῆναι*, where *μὴ ἐπιτειχίσωσι* may be substituted for the verbal noun.

v. 56, 4. *τὸν δὲ χειμῶνα τοῦτον πολεμούντων Ἀργείων καὶ Ἐπιδαυρίων μάχη μὲν οὐδεμία ἐγέγετο ἐκ παρασκευῆς, ἐνέδραι δὲ καὶ* **καταδρομαί**, *ἐν αἷς ὡς τύχοιεν ἑκατέρων τινὲς διεφθείροντο* = *τὸν δὲ χειμῶνα τοῦτον πολεμοῦντες Ἀργεῖοι καὶ Ἐπιδαύριοι ἐκ παρασκευῆς οὐκ ἐμαχήσαντο, ἐνήδρευον δὲ καὶ κατέδραμον τὴν χώραν, ἐν ᾧ ὡς τύχοιεν ἑκατέρων τινὲς διεφθείροντο.*

vi. 99, 1. *λίθους καὶ ξύλα ξυμφοροῦντες παρέβαλλον ἐπὶ τὸν Τρώγιλον καλούμενον ἀεί, ᾗπερ βραχύτατον ἐγίγνετο αὐτοῖς ἐκ τοῦ μεγάλου λιμένος ἐπὶ τὴν ἑτέραν θάλασσαν τὸ* **ἀποτείχισμα**.

Here *ἀποτειχίσαι* might be substituted for *τὸ ἀποτείχισμα* without altering the meaning. Similar is: —

vi. 101, 1. *ᾗπερ αὐτοῖς βραχύτατον ἐγίγνετο καταβᾶσι διὰ τοῦ ὁμαλοῦ καὶ τοῦ ἕλους ἐς τὸν λιμένα τὸ* **περιτείχισμα**, where *περιτειχίσαι* may be substituted for *τὸ περιτείχισμα*, taking *βραχύτατον* as adverbial accusative.

[1] Pollux 9. 142 *βιαιοτέρα γὰρ ἡ ἐπικράτησις παρὰ Θουκυδίδῃ, ᾗ παρομοίαν ἄν τις εἶναι φαίη τὴν κατακράτησιν, καὶ τὸν καταγωνισμόν, ἐκείνου ἀγωνισμὸν εἰπόντος, καὶ τὴν καταπολέμησιν, τὴν διαπολέμησιν εὑρών· ὑπαγωγὴ γὰρ καὶ προσαγωγὴ ἀνεκτά, τῆς δὲ δουλώσεως εἰρημένης ἡ καταδούλωσις βίαιος.*

ii. 77, 1. The Peloponnesians at Plataea: *μετὰ δὲ τοῦτο οἱ Πελοποννήσιοι, ὡς αἵ τε μηχαναὶ οὐδὲν ὠφέλουν καὶ τῷ χώματι τὸ ἀντιτείχισμα ἐγίγνετο, . . . πρὸς τὴν περιτείχισιν παρεσκευάζοντο,* where *τῷ χώματι οἱ Πλαταιεῖς ἀντετείχισαν . . . ὡς περιτειχίσοντες παρεσκευάζοντο* might have been written.

The following three examples are good illustrations of the use of an abstract verbal noun in place of a concrete expression.

iv. 127, 2. *αὐτοῖς αἵ τε ἐκδρομαὶ ὅπῃ προσπίπτοιεν ἀπήντων.* Here *ἐκδρομαὶ* = *οἱ ἔκδρομοι.* Cf. 125, 3, *ἐκδρόμους δέ, εἴ πῃ προσβάλλοιεν αὐτοῖς, ἔταξε τοὺς νεωτάτους.*

v. 72, 4. *εὐθὺς ἐνδόντας καὶ ἔστιν οὓς καὶ καταπατηθέντας τοῦ μὴ φθῆναι τὴν ἐγκατάληψιν* = *τοῦ μὴ φθῆναι ἐκείνους ἐγκαταλαβόντας,* or purpose clause with *ὅπως μή.*

ii. 82. *ἀναχωρεῖ παρ' αὐτοὺς πρὶν τὴν ξυμβοήθειαν ἐλθεῖν* = *πρὶν τοὺς ξυμβοηθήσοντας ἐλθεῖν,* i.e. *τοὺς ἄλλους Ἀκαρνᾶνας* mentioned in 81, 8. *ξυμβοήθεια* is found only here.

vii. 44, 6. *μέγιστον δὲ καὶ οὐχ ἥκιστα ἔβλαψεν ὁ παιανισμός.* Here *οἱ παιανίζοντες* might have been used, and the remainder of the sentence adjusted to it.

v. 66, 4. *αἱ παραγγέλσεις, ἤν τι βούλωνται, κατὰ τὰ αὐτὰ χωροῦσι,* where we should expect rather *παραγγέλματα,* and *τὰ παραγγελόμενα* might have been used.

v. 29, 3. *δίκαιον γὰρ εἶναι πᾶσι τοῖς ξυμμάχοις γεγράφθαι τὴν μετάθεσιν. μετάθεσις* here signifies power or right of making changes and additions. A paraphrase is *δικαίως γὰρ γεγράφθαι ὅτι πάντες οἱ ξύμμαχοι μεταθήσονται.*

viii. 11, 2. *ἔδοξεν αὐτοῖς ἀνελκύσαι καὶ τῷ πεζῷ προσκαθημένους φυλακὴν ἔχειν, ἕως ἄν τις παρατύχῃ διαφυγὴ ἐπιτηδεία* = *ἕως ἂν παρατύχῃ ἐπιτηδείως διαφυγεῖν.*

ii. 18, 3. *αἰτίαν τε οὐκ ἐλαχίστην Ἀρχίδαμος ἔλαβεν ἀπ' αὐτοῦ, δοκῶν καὶ ἐν τῇ ξυναγωγῇ τοῦ πολέμου μαλακὸς εἶναι καὶ τοῖς Ἀθηναίοις ἐπιτήδειος, οὐ παραινῶν προθύμως πολεμεῖν· ἐπειδή τε ξυνελέγετο ὁ στρατός, ἥ τε ἐν τῷ ἰσθμῷ ἐπιμονὴ γενομένη καὶ κατὰ τὴν ἄλλην πορείαν ἡ σχολαιότης διέβαλεν αὐτόν, μάλιστα δὲ ἡ ἐν τῇ Οἰνόῃ ἐπίσχεσις* = *ἠτιᾶτό τε οὐκ ἐλάχιστον Ἀρχίδαμος ἀπ' αὐτοῦ, δοκῶν καὶ ὅτε ὁ πόλεμος ξυνήγετο μαλακὸς εἶναι καὶ τοῖς Ἀθηναίοις ἐπιτήδειος, οὐ παραινῶν προθύμως πολεμεῖν· ἐπειδή τε ξυνελέγετο ὁ στρατός, ὅτι ἐν τῷ ἰσθμῷ ἐπέμενε καὶ πορευόμενος ἐσχόλαζε διεβλήθη, μάλιστα δὲ ὅτι ἐν τῇ Οἰνόῃ ἐπέσχε.*

In the above passage ξυναγωγή, ἐπιμονή, σχολαιότης, and ἐπίσχεσις are ἅπαξ εἰρημένα.

ii. 52, 1. ἐπίεσε δ' αὐτοὺς μᾶλλον πρὸς τῷ ὑπάρχοντι πόνῳ καὶ ἡ ξυγκομιδὴ ἐκ τῶν ἀγρῶν ἐς τὸ ἄστυ, καὶ οὐχ ἧσσον τοὺς ἐπελθόντας = ἐπιέζοντο δὲ μᾶλλον πρὸς τῷ ὑπάρχοντι πόνῳ ξυγκομισθέντων ἐκ τῶν ἀγρῶν ἐς τὸ ἄστυ, καὶ οὐχ ἧσσον οἱ ἐπελθόντες.

vi. 31, 5. μέγιστος ἤδη διάπλους ἀπὸ τῆς οἰκείας ἐπεχειρήθη = μέγιστον ἤδη διαπλεῖν κ.τ.λ.

iii. 82, 4. τόλμα μὲν γὰρ ἀλόγιστος ἀνδρία φιλέταιρος ἐνομίσθη, μέλλησις δὲ προμηθὴς δειλία εὐπρεπής.

Here Thucydides is dealing with abstract qualities.

ii. 102, 4. αἱ νῆσοι πυκναὶ καὶ ἀλλήλαις τῆς προσχώσεως τῷ μὴ σκεδάννυσθαι ξύνδεσμοι γίγνονται, where we should expect rather προσχώματος.

vii. 25, 7. χαλεπωτάτη δ' ἦν τῆς σταυρώσεως ἡ κρύφιος, "the hidden part of the palisade," ὃ κρύφιον ἐσταυρώθη.

v. 48, 2. ἀρκεῖν δ' ἔφασαν σφίσι τὴν πρώτην γενομένην ἐπιμαχίαν, ἀλλήλοις βοηθεῖν, ξυνεπιστρατεύειν δὲ μηδενί. Here ἐπιμαχία means a "defensive alliance," as i. 44, 1, where it is contrasted with ξυμμαχία. Cf. ἐπιμαχεῖν, v. 27, 2.

i. 99, 1. αἰτίαι δὲ ἄλλαι τε ἦσαν τῶν ἀποστάσεων καὶ μέγισται αἱ τῶν φόρων καὶ νεῶν ἔκδεικαι καὶ λειποστράτιον εἴ τῳ ἐγένετο.

vi. 72, 4. Hermocrates says: μέγα δὲ βλάψαι καὶ τὸ πλῆθος τῶν στρατηγῶν καὶ τὴν πολυαρχίαν, τῶν τε πολλῶν τὴν ἀξύντακτον ἀναρχίαν.

iv. 89, 1. ἄπρακτος γίγνεται μηνυθέντος τοῦ ἐπιβουλεύματος ὑπὸ Νικομάχου, where the verbal noun is equivalent to a relative clause.

vii. 18, 2. ἐν γὰρ τῷ προτέρῳ πολέμῳ σφέτερον τὸ παρανόμημα μᾶλλον γενέσθαι, ὅτι κ.τ.λ. = ἐν γὰρ τῷ προτέρῳ πολέμῳ σφᾶς μᾶλλον παρανομῆσαι ὅτι κ.τ.λ.

vii. 18, 3. τότε δὴ οἱ Λακεδαιμόνιοι νομίσαντες τὸ παρανόμημα, ὅπερ καὶ σφίσι πρότερον ἡμάρτητο, αὖθις ἐς τοὺς Ἀθηναίους τὸ αὐτὸ περιεστάναι, πρόθυμοι ἦσαν ἐς τὸν πόλεμον = νομίσαντες παρανομῆσαι, ὥσπερ καὶ αὐτοὶ πρότερον, αὖθις τοὺς Ἀθηναίους, ἐπροθυμοῦντο ἐς τὸν πόλεμον.

vi. 100, 1. ἀρκούντως ἐδόκει ἔχειν ὅσα τε ἐσταυρώθη καὶ ᾠκοδομήθη τοῦ ὑποτειχίσματος. ὑποτείχισμα is used only in this chapter, where it is applied to the first Syracusan cross-wall. Cf. ὑποτείχισις, ibid. sec. 3.

ii. 85, 2. ἐδόκει γὰρ αὐτοῖς ἄλλως τε καὶ πρῶτον ναυμαχίας πειρασαμένοις πολὺς ὁ παράλογος εἶναι. παράλογος is not formed from a verbal stem, but from a coalescence of παρὰ + λόγος. However, it has an

active meaning, — "miscalculation, error in judgment," — and is classified here for convenience. This noun occurs only in Thucydides. He might have written here ἐδόκουν . . . πολὺ παραλογίσασθαι.

vii. 55, 1. οἱ μὲν Ἀθηναῖοι ἐν παντὶ δὴ ἀθυμίας ἦσαν καὶ ὁ παράλογος αὐτοῖς μέγας ἦν, πολὺ δὲ μείζων ἔτι τῆς στρατείας ὁ μετάμελος = some form of expression like the following: —

οἱ μὲν Ἀθηναῖοι πάντως ἠθύμουν καὶ μέγα παραλογίσασθαι ἐδόκουν, πολὺ δὲ μᾶλλον ἔτι τῆς στρατείας αὐτοῖς μετέμελε. In the paraphrase the rhythmical balance of the original sentence — παράλογος, μετάμελος — is lost.

i. 141, 1. τὴν γὰρ αὐτὴν δύναται δούλωσιν ἥ τε μεγίστη καὶ ἐλαχίστη δικαίωσις ἀπὸ τῶν ὁμοίων πρὸ δίκης τοῖς πέλας ἐπιτασσομένη.

The bare meaning is given by τῷ αὐτῷ τρόπῳ δουλοῖ τοὺς πέλας τό τε μέγιστον καὶ ἐλάχιστον ἀπὸ τῶν ὁμοίων πρὸ δίκης ἐπιτασσόμενον, or δικαιούμενον. A personal subject might also be used.

b. As object: —

viii. 25, 5. στήσαντες δὲ τροπαῖον τὸν περιτειχισμὸν ἰσθμώδους ὄντος τοῦ χωρίου οἱ Ἀθηναῖοι παρεσκευάζοντο = ὡς περιτειχίσοντες παρεσκευάζοντο. Cf. iv. 8, 4; iv. 13, 4 (ὡς ἐπὶ ναυμαχίαν, 3); v. 8, 2; vi. 54, 4. With ὅπως clause, ii. 99, 1.

viii. 51, 2. τὸν τειχισμὸν παρεσκευάζοντο.

iii. 77, 1. οἱ δὲ πολλῷ θορύβῳ καὶ πεφοβημένοι τά τ' ἐν τῇ πόλει καὶ τὸν ἐπίπλουν παρεσκευάζοντό τε ἅμα ἑξήκοντα ναῦς καὶ τὰς ἀεὶ πληρουμένας ἐξέπεμπον πρὸς τοὺς ἐναντίους.

Here ἐπίπλους with ἑξήκοντα ναῦς in apposition seems to be used in a concrete sense similar to that in viii. 102, 2, where the meaning is "fleet," and καὶ ὡς ἐπιπλευσόμενοι παρεσκευάζοντό τε ἅμα ἑξήκοντα ναυσὶ κ.τ.λ. may be substituted.

vii. 36, 6. περιπλεῦσαι δὲ ἐς τὴν εὐρυχωρίαν, σφῶν ἐχόντων τὴν ἐπίπλευσιν ἀπὸ τοῦ πελάγους τε καὶ ἀνάκρουσιν, οὐ δυνήσεσθαι αὐτούς.

ἐπίπλευσις seems to occur only here, where it means the power of making an attack from the sea. The Syracusans have in their control the entrance to the Great Harbor. The meaning is: σφῶν ἐχόντων ἐν ᾧ ἂν ἐπιπλεύσαι τις ἀπὸ τοῦ πελάγους τε καὶ ἀνακρούσαιτο.

viii. 106, 1. βραχείας τὰς ἀποφυγὰς τοῖς ἐναντίοις παρεῖχε. The infinitive might have been used in place of the verbal noun.

vii. 49, 2. ἀναχωρήσεις καὶ ἐπίπλους οὐκ ἐκ βραχέος καὶ περιγραπτοῦ ὁρμώμενοί τε καὶ καταίροντες ἕξουσι = ἀναχωρῆσαι καὶ ἐπιπλεῖν . . . δυνήσονται. Note the use of prepositional phrase with ἐκ with both ὁρμώμενοι and καταίροντες.

iv. 8, 8. *οὕτω τοῖς Ἀθηναίοις τήν τε νῆσον πολεμίαν ἔσεσθαι τήν τε ἤπειρον,* **ἀπόβασιν** *οὐκ ἔχουσαν = ἀποβαίνειν,* (or *ἀποβῆναι,*) *οὐ παρέχουσαν* (or *οὐκ ἐῶσαν*).

viii. 15, 1. *ἀπολιπούσας καὶ ταύτας τὴν* **ἐφόρμησιν**.

iii. 42, 1. *οὔτε τοὺς προθέντας τὴν* **διαγνώμην** *αὖθις περὶ Μυτιληναίων αἰτιῶμαι κ.τ.λ. = τοὺς ἀποδόντας διαγνῶναι.* *διαγνώμη* is found only in Thucydides.

iii. 3, 1. *πέμψαντες πρέσβεις οὐκ ἔπειθον τοὺς Μυτιληναίους τήν τε* **ξυνοίκισιν** *καὶ τὴν παρασκευὴν διαλύειν = ξυνοικίζοντας καὶ παρασκευαζομένους παύεσθαι.*

iii. 78, 1. *οἱ δ' Ἀθηναῖοι φοβούμενοι τὸ πλῆθος καὶ τὴν* **περικύκλωσιν** *ἀθρόαις μὲν οὐ προσέπιπτον.* The verbal noun is equivalent to an object clause, *μὴ περικυκλωθῶσι.* *περικύκλωσις* is found only here. Cf. iii. 107, 3, *δείσας μὴ κυκλωθῇ,* v. 71, 3, *δείσας μὴ σφῶν κυκλωθῇ τὸ εὐώνυμον.*

vi. 100, 1. *τὴν καθ' αὑτοὺς* **περιτείχισιν** *ἐπειγόμενοι = τὸ καθ' αὑτοὺς περιτειχίσαι ἐπειγόμενοι.*

vi. 100, 3. *τὴν* **ὑποτείχισιν** *καθεῖλον,* where we should expect **ὑποτείχισμα**, as above, ibid.

vi. 16, 5. From speech of Alcibiades, urging the Athenians to undertake the expedition against Sicily: *οἶδα δὲ τοὺς τοιούτους, καὶ ὅσοι ἐν τινος λαμπρότητι προέσχον, ἐν μὲν τῷ κατ' αὐτοὺς βίῳ λυπηροὺς ὄντας, . . . τῶν δὲ ἔπειτα ἀνθρώπων* **προσποίησιν** *τε ξυγγενείας τισὶ καὶ μὴ οὖσαν καταλιπόντας, καὶ ἧς ἂν ὦσι πατρίδος, ταύτῃ* **αὔχησιν** *κ.τ.λ.*

καταλείπω is here "to leave as a legacy." Paraphrase: *τῶν δὲ ἔπειτα ἀνθρώπων προσποιεῖσθαί τε ξυγγενείας τισὶ καὶ μὴ οὔσης καταλιπόντας, καὶ ἧς ἂν ὦσι πατρίδος, ταύτῃ αὐχῆσαι.*

iii. 3, 5. *ἀγγέλλει τὸν* **ἐπίπλουν** *= ἀγγέλλει αὐτοὺς ἐπιπλέοντας.*

iii. 80, 1. *ἐπλήρωσαν γὰρ ὅμως τριάκοντα,* [*προσδεχόμενοι τὸν* **ἐπίπλουν**] *= προσδεχόμενοι ἐπιπλεῦσαι.*

iv. 133, 1. *ἐν δὲ τῷ αὐτῷ θέρει Θηβαῖοι Θεσπιέων τεῖχος περιεῖλον,* **ἐπικαλέσαντες ἀττικισμόν** *= ἐπικαλέσαντες ὅτι ἀττικίζουσι.* Cf. iii. 62, 2.

v. 82, 6. *ξυνῄδεσαν δὲ τὸν* **τειχισμὸν** *καὶ τῶν ἐν Πελοποννήσῳ τινὲς πόλεων = ξυνῄδεσαν τοῖς τειχίζουσι.*

vii. 70, 2. *ἐπειρῶντο λύειν τὰς* **κλῆσεις**. Concrete.

vi. 56, 1. *τὸν δ' οὖν Ἁρμόδιον ἀπαρνηθέντα τὴν* **πεῖρασιν**, *ὥσπερ διενοεῖτο, προυπηλάκισεν = ἀπαρνηθέντα οἱ πειρωμένῳ.*

vi. 102, 4. *ἱκανοὶ γενέσθαι κωλῦσαι τὸν ἐπὶ τὴν θάλασσαν* **τειχισμόν** *= κωλῦσαι τὸ ἐπὶ τὴν θάλασσαν τειχίσαι.*

iv. 9, 3. *ἐκείνοις βιαζομένοις τὴν* **ἀπόβασιν** *ἀλώσιμον τὸ χωρίον γίγνε-*

[illegible] βιαζομένους ἀποβῆναι. Also iv. 11. 4. Cf. vii. 79, 1, ἐβιάσαντο [illegible] ἐλθεῖν.

iv. [illegible] ἀξιοῦντες, Ἀθηναίους ὄντας καὶ ἐπισταμένους ἐμπειρίᾳ τὴν [illegible] ἄλλους ἀπόβασιν ὅτι, εἰ τις ὑπομένοι καὶ μὴ φόβῳ ῥοθίου καὶ [illegible] δεινότητος κατάπλου ὑποχωροίη, οὐκ ἂν ποτε βιάζοιτο, καὶ αὐτοὺς [illegible] καὶ διανοουμένους πρὸ αὐτῆς τῆς ῥαχίας σῴζειν ἡμᾶς τε [illegible] καὶ τὸ χωρίον [illegible] ἐπισταμένους ἐμπειρίᾳ ὅτι, εἰ τις ὑπομένοι καὶ μὴ φοβούμενος τὸ ῥόθιον καὶ τὰς ναῦς δεινῶς καταπλέοντας ὑποχωροίη, οὐδεὶς ἂν ποτε βιάζοιτο ἐκ νεῶν ἀποβῆναι.

iv. 29, 2. τῶν δὲ Δημοσθένη προσέλαβε πυνθανόμενος τὴν ἀπόβασιν [illegible] ἐς τὴν νῆσον διανοεῖσθαι = ἀποβῆναι ἐς τὴν νῆσον διανοεῖσθαι. [illegible] avoids the accumulation of infinitives.

iv. 30, 1. ὁ Δημοσθένης τὴν ἀπόβασιν ἐπενόει = ἀποβῆναι ἐπενόει.

iv. 30, 1. λαθόντες τὴν ἀπόβασιν = λάθρᾳ ἀποβάντες.

v. 17, 2. πολλὰς δικαιώσεις προενεγκόντων ἀλλήλοις ξυνεχωρεῖτο κ.τ.λ. The genitive absolute may be turned into πολλὰ δικαιωσάντων.

iv. 65, 6. κατηγορεῖέ τις ξυνειδὼς τοῖς ἑτέροις τὸ ἐπιβούλευμα = ὃ ἐπιβουλεύονται.

[illegible] In prepositional phrases:—

ii. 91, 1. ἐπάστησαν τοῦ πλοῦ, ἀξύμφορον δρῶντες πρὸς τὴν ἐξ ὀλίγου ἀντεξορμήσιν (ii. 89, 9) = ὅτε ἐξ ὀλίγου ἂν ἀντεξορμηθείη (impersonal), [illegible] πρὸς τοὺς ἐξ ὀλίγου ἀντεξορμήσοντας (ἀντεξορμῆσαι δεινάμενοις).

[illegible] μὲν γὰρ μιᾷ πρὸς ἅπαντας Ἕλληνας δυνατοὶ Πελο[illegible] καὶ οἱ ξύμμαχοι ἀντισχεῖν, πολεμεῖν δὲ μὴ πρὸς ὁμοίαν ἀντιπα[illegible] μὴ πρὸς ὁμοίως ἀντιπαρεσκευασμένους.

[illegible] πρὸς τὴν περιτείχισιν παρεσκευάζοντο = ὡς περιτειχίσοντες.

[illegible] Παυσανίας παρελθὼν πρὸς πολλὴν ἀντιλογίαν καὶ [illegible] πρὸς πολλοὺς ἀντιλέγοντας καὶ σχετλιάζοντας.

[illegible] τοὺς τῶν πρώτων φόβον καὶ τὴν προσδοκίαν οἱ Ἀθη[illegible] τοὺς ὑ πρώτων ἐφοβοῦντο καὶ προσεδόκων.

[illegible] ἀπελογεῖτο = πρὸς ἃ ἐμηνύθη or τὰ [illegible]

[illegible] ἀνοίκησιν αἱ ξυμφοραὶ γενέσθαι τῇ [illegible] ἀναχωρήσεως, κ.τ.λ. = οὐ γὰρ ὅτι [illegible] τῇ πόλει, ἀλλὰ διὰ τὸν πόλεμον [illegible] λαβοῦσαι.

[illegible] διὰ φρυγανισμοῦ καὶ ἁρπαγῆς καὶ [illegible] = ἐν ᾧ or ἐπεὶ φρυγανίζονται [illegible]

Cf. vii. 4, 6. ἐπὶ **φρυγανισμὸν** ἅμα ὁπότε ἐξέλθοιεν οἱ ναῦται, ὑπὸ τῶν ἱππέων τῶν Συρακοσίων οἱ πολλοὶ διεφθείροντο = φρυγανισόμενοι.

Cf. iii. 111, 1. πρόφασιν ἐπὶ **λαχανισμὸν** καὶ φρυγάνων ξυλλογὴν ἐξελθόντες ὑπαπῆσαν κατ' ὀλίγους. This may indicate that φρυγανισμός was not in use at the time of the composition of Book III. λαχανισμός occurs only here. For it might be substituted the future participle of λαχανίζομαι, and for φρυγάνων ξυλλογήν, φρύγανα ξυλλέξοντες.

iv. 96, 3. καί τινες καὶ τῶν Ἀθηναίων διὰ τὴν **κύκλωσιν** ταραχθέντες ἠγνόησάν τε καὶ ἀπέκτειναν ἀλλήλους = καί τινες καὶ τῶν Ἀθηναίων κυκλώσαντες ἐταράχθησαν καὶ ἀγνοήσαντες ἀπέκτειναν ἀλλήλους.

i. 2. 6. καὶ παράδειγμα τόδε τοῦ λόγου οὐκ ἐλάχιστόν ἐστι διὰ τὰς **μετοικήσεις** τὰ ἄλλα μὴ ὁμοίως αὐξηθῆναι = μετοικοῦντα τὰ ἄλλα κ.τ.λ.

ii. 15, 6. καλεῖται δὲ διὰ τὴν παλαιὰν ταύτῃ **κατοίκησιν** καὶ ἡ ἀκρόπολις μέχρι τοῦδε ἔτι ὑπ' Ἀθηναίων πόλις = καλεῖται δὲ ὅτι παλαίως κατῳκήθη κ.τ.λ.

v. 65, 3. διὰ τὸ **ἐπιβόημα** = δι' ὃ ἐπεβοήθη.

viii. 50, 5. διὰ τὸ **μήνυμα** = δι' ὃ ἐμηνύθη.

v. 66, 2. διὰ βραχείας γὰρ **μελλήσεως** ἡ παρασκευὴ αὐτοῖς ἐγίγνετο = βραχὺ μέλλοντες παρεσκευάζοντο.

iv. 30, 2. διὰ **προφυλακῆς** (while on guard) = ἐν ᾧ προεφύλασσον.

v. 16, 1. ἐς **ἐνθυμίαν** τοῖς Λακεδαιμονίοις ἀεὶ προβαλλόμενος. Pollux, 2. 231, says concerning this word, ἐνθυμίαν δὲ καὶ ἐνθύμησιν Θουκυδίδης. Dio Cassius, 39, 11, uses it, probably imitating Thucydides, — ἐς ἐνθυμίαν αὐτῷ προβάλλοντος.

iv. 32, 1. ἐς **ἔφορμον** πλεῖν = ἐφορμήσοντας.

iv. 131, 2. ἐς τὸν **περιτειχισμὸν** παρεσκευάζοντο = ὡς περιτειχίσοντες.

vi. 88, 6. τἆλλα ἐς τὸν **περιτειχισμὸν** ἡτοίμαζον.

v. 17, 2. περιαγγελομένη κατὰ πόλεις ὡς ἐς **ἐπιτειχισμόν**. The sentence may be paraphrased: πρὸς τὸ ἔαρ ἤδη οἱ Λακεδαιμόνιοι προεπανέσεισαν παρασκευάζειν, περιαγγέλλοντες κατὰ πόλεις, ὡς ἐπιτειχίσοντες.

vii. 18, 4. τἆλλα ἐργαλεῖα ἡτοίμαζον ἐς τὸν **τειχισμόν**. Cf. viii. 34.

i. 50, 4. ἐπεπαιάνιστο αὐτοῖς ὡς ἐς **ἐπίπλουν** = ὡς ἐπιπλευσόμενοι.

iii. 64, 5. τὰ μὲν οὖν ἐς τὸν ἡμέτερόν τε ἀκούσιον μηδισμὸν καὶ τὸν ὑμέτερον ἑκούσιον **ἀττικισμὸν** τοιαῦτα ἀποφαίνομεν = τὰ μὲν οὖν περὶ ἡμῶν ἀκουσίως μηδισάντων καὶ ὑμῶν ἑκουσίως ἀττικισάντων τοιαῦτα ἀποφαίνομεν.

vi. 44, 1. ὅσα ἐς **τειχισμὸν** ἐργαλεῖα. Cf. vii. 43, 2, ὅσα ἔδει τειχίζοντας ἔχειν.

vi. 46, 3. ἐσέφερον ἐς τὰς **ἑστιάσεις** ὡς οἰκεῖα ἕκαστοι. Concrete, meaning "banquets, entertainments."

viii. 83, 2. *ξυνηνέχθη γὰρ αὐτοῖς . . . πολλῷ ἐς τὴν* **μισθοδοσίαν** *τὸν Τισσαφέρνην ἀρρωστότερον γενόμενον = πολλῷ ἀρρωστότερον τὸν Τισσαφέρνην μισθοδοτεῖν.*

viii. 45, 2. *ὑπολιπόντες ἐς* **ὁμηρείαν** *τὸν προσοφειλόμενον μισθόν = ὑπολιπόντες ὁμηρεύειν.*

v. 5, 1. *ἐν δὲ τῇ* **παρακομιδῇ** *τῇ ἐς τὴν Σικελίαν καὶ πάλιν ἀναχωρήσει καὶ ἐν τῇ Ἰταλίᾳ τισὶ πόλεσιν ἐχρημάτισε περὶ φιλίας τοῖς Ἀθηναίοις κ.τ.λ. = παρακομιζόμενος ἐς τὴν Σικελίαν καὶ πάλιν ἀναχωρῶν κ.τ.λ.* or *ἐν ᾧ παρεκομίζετο καὶ πάλιν ἀνεχώρει.*

vi. 91, 7. *ἃ δ' ἐν τῇ* **ἐπιτειχίσει** *αὐτοὶ ὠφελούμενοι τοὺς ἐναντίους κωλύσετε, πολλὰ παρεὶς τὰ μέγιστα κεφαλαιώσω = ἃ δ' ἐπιτειχίζοντες κ.τ.λ.* or *εἰ ἐπιτειχίσετε.*

iii. 99. *ἐν* **ἀποβάσει** *τινὶ τοὺς προσβοηθήσαντας Λοκρῶν ἐκράτησαν = ἀποβαίνοντές που κ.τ.λ.*

i. 126, 11. *καθεζομένους δέ τινας καὶ ἐπὶ τῶν σεμνῶν θεῶν ἐν τοῖς βωμοῖς ἐν τῇ* **παρόδῳ** *διεχρήσαντο = ἐν ᾧ παρῆσαν,* that is, as the prisoners were passing by on their way to execution.

v. 4, 6. *ἅμα ἐν τῇ* **παρόδῳ** *καὶ ἐς τὰς Βρικιννίας ἐλθὼν καὶ παραθαρσύνας, ἀπέπλει = ἅμα παριὼν* or *ἅμα ἐν ᾧ παρῄει.*

So vii. 2, 3, *ἐν τῷ* **παρόδῳ** *= ἐν ᾧ παρῄει.*

ii. 33, 3. *σχόντες δ' ἐν τῷ* **παράπλῳ** *ἐς Κεφαλληνίαν καὶ* **ἀπόβασιν** *ποιησάμενοι ἐς τὴν Κρανίων γῆν = σχόντες δ' ἐν ᾧ παρέπλεον ἐς Κεφαλληνίαν καὶ ἀποβάντες ἐς τὴν Κρανίων γῆν.*

i. 133. *οὐδὲν πώποτε αὐτὸν ἐν ταῖς πρὸς βασιλέα* **διακονίαις** *παραβάλοιτο = πρὸς βασιλέα διακονῶν.*

iii. 49, 1. *ἐγένοντο ἐν τῇ* **χειροτονίᾳ ἀγχώμαλοι** *= χειροτονοῦντες ἀγχώμαλοι.*

iv. 36, 3. *γιγνόμενοι ἐν τῷ αὐτῷ* **ξυμπτώματι**, *ὡς μικρὸν μεγάλῳ εἰκάσαι, τῷ ἐν Θερμοπύλαις = ξυμπίπτοντες τῷ αὐτῷ κ.τ.λ.*

v. 11, 2. *ἀπέθανον δὲ Ἀθηναίων μὲν περὶ ἑξακοσίους, τῶν δ' ἐναντίων ἑπτά, διὰ τὸ μὴ ἐκ* **παρατάξεως**, *ἀπὸ δὲ τοιαύτης ξυντυχίας καὶ* **προεκφοβήσεως** *τὴν μάχην μᾶλλον γενέσθαι = ὅτι οὐ παραταχθέντες, ἀπὸ δὲ τοιαύτης ξυντυχίας προεκφοβηθέντες μᾶλλον ἐμαχήσαντο [οἱ Ἀθηναῖοι].*

vii. 40, 4. *ἐπιφερόμενοι ἐκ* **παρακελεύσεως** *ἐναυμάχουν = παρακελευσάμενοι ἀλλήλοις* or *ἐν ἑαυτοῖς.* Cf. iv. 25, 9.

i. 92, 1. *οἱ δὲ Λακεδαιμόνιοι ἀκούσαντες ὀργὴν μὲν φανερὰν οὐκ ἐποιοῦντο τοῖς Ἀθηναίοις (οὐδὲ γὰρ ἐπὶ* **κωλύμῃ**, *ἀλλὰ γνώμης παραινέσει δῆθεν τῷ κοινῷ ἐπρεσβεύσαντο, κ.τ.λ.), τῆς μέντοι βουλήσεως ἁμαρτάνοντες ἀδήλως ἤχθοντο = οἱ δὲ Λακεδαιμόνιοι ἀκούσαντες φανερῶς μὲν οὐκ ὠργίζοντο τοῖς Ἀθηναίοις (οὐδὲ γὰρ κωλύσοντες, ἀλλὰ γνώμην παραινέσοντες δῆθεν*

τῷ κοινῷ ἐπρεσβεύσαντο), οὗ μέντοι ἐβούλοντο ἁμαρτόντες ἀδήλως ἤχθοντο.

i. 122, 4. οὐ γὰρ δὴ πεφευγότες ταῦτα ἐπὶ τὴν πλείστους δὴ βλάψασαν καταφρόνησιν κεχωρήκατε, ᾗ ἐκ τοῦ πολλοὺς σφάλλειν τὸ ἐναντίον ὄνομα ἀφροσύνη μετωνόμασται. Note the paronomasia.

v. 50, 4. κατὰ τὴν οὐκ ἐξουσίαν τῆς ἀγωνίσεως = ὅτι οὐκ ἐξῆν αὐτῷ ἀγωνίσασθαι.

vi. 61, 2. κατὰ τὸ μήνυμα = καθ' ὃ ἐμηνύθη.

vi. 33, 1. ἄπιστα μὲν ἴσως δόξω ὑμῖν περὶ τοῦ ἐπίπλου τῆς ἀληθείας λέγειν = ὅτι ἀληθῶς ἐπιπλέουσι λέγειν.

vii. 31, 1. ὁ δὲ Δημοσθένης τότε ἀποπλέων ἐπὶ τῆς Κερκύρας μετὰ τὴν ἐκ τῆς Λακωνικῆς τείχισιν. This clause is pregnant, the ἐκ going with ἀποπλέων. It is equivalent to ἐπειδὴ ἐν τῇ Λακωνικῇ ἐτείχισε. For ἐπειδή as "after," cf. iii. 68, 5; 70, 1; i. 6, 3 and 5; viii. 68, 4; ἐπεί, vi. 2, 5.

viii. 87, 3. ἄλλοι δ' [εἰκάζουσι] ὡς καταβοῆς ἕνεκα τῆς ἐς τὴν Λακεδαίμονα, τὸ λέγεσθαι ὡς οὐκ ἀδικεῖ. Poppo and Classen emend to τοῦ λέγεσθαι. καταβοή has not here an unfavorable sense. The sentence may be thus paraphrased: ὅπως καταβοηθείη ἐς τὴν Λακεδαίμονα ὡς οὐκ ἀδικεῖ.

v. 105, 1. οὐδὲν γὰρ ἔξω τῆς ἀνθρωπείας τῶν μὲν ἐς τὸ θεῖον νομίσεως τῶν δ' ἐς σφᾶς αὐτοὺς βουλήσεως δικαιοῦμεν ἢ πράσσομεν = ἔξω οὗ οἱ ἄνθρωποι ἐς τὸ μὲν θεῖον νομίζουσι, ἐς σφᾶς αὐτοὺς δὲ βούλονται.

v. 9, 8. ἢν τὰ ἄριστα ἄνευ ἀνδραποδισμοῦ ἢ θανατώσεως πράξητε = οὐκ ἀνδραποδισθέντες ἢ θανατωθέντες.

vii. 75, 4. οὐκ ἄνευ ὀλίγων ἐπιθειασμῶν καὶ οἰμωγῆς ὑπολειπόμενοι = οὐκ ὀλίγον ἐπιθειάζοντες καὶ οἰμώζοντες ὑπολειπόμενοι.

i. 11, 2. ἄνευ λῃστείας καὶ γεωργίας ξυνεχῶς τὸν πόλεμον διέφερον = οὐ λῃστεύοντες καὶ γεωργοῦντες.

ii. 76, 4. ἅμα δὲ τῇ χώσει καὶ μηχανὰς προσήγον τῇ πόλει οἱ Πελοποννήσιοι = ἅμα χῶντες.

ii. 77, 3. τὸ μεταξὺ τοῦ τείχους καὶ τῆς προσχώσεως = προσχώματος.

d. Various uses of dative and genitive:—

vi. 83, 3. εἰδότες τοὺς περιδεῶς ὑποπτεύοντάς τι λόγου μὲν ἡδονῇ τὸ παραυτίκα τερπομένους, τῇ δ' ἐγχειρήσει ὕστερον τὰ ξυμφέροντα πράσσοντας. Here τῇ δ' ἐγχειρήσει is set over against λόγου μὲν ἡδονῇ. It is equivalent to ὅτε ἐγχειροῦσι.

v. 72, 1. ξυνέβη . . . τοὺς πολεμίους φθάσαι τῇ προσμίξει = φθάσαι προσμίξαντας.

vii. 28, 3. πολιορκουμένους **ἐπιτειχισμῷ** ὑπὸ Πελοποννησίων = ὑπὸ τῶν Πελοποννησίων ἐπιτειχισάντων.

viii. 102, 2. προειρημένης φυλακῆς τῷ φιλίῳ **ἐπίπλῳ**. Here ἐπίπλους seems to be used almost in the sense of "fleet."

viii. 41, 2. τὴν χώραν **καταδρομαῖς** [= καταθέων] λείαν ἐποιεῖτο.

vii. 50, 4. ἄγαν **θειασμῷ** προσκείμενος.

iv. 63, 1. ταῖς **κωλύμαις** ταύταις ἱκανῶς νομίσαντες εἰρχθῆναι. For the first three words, τούτοις, neuter, may be substituted without greatly impairing the meaning.

ii. 62, 3. ἰέναι δὲ τοῖς ἐχθροῖς ὀμόσε μὴ φρονήματι μόνον, ἀλλὰ καὶ **καταφρονήματι**. Here καταφρόνημα seems to be used for the sake of the paronomasia with φρόνημα. It is taken up below by καταφρόνησις. The word is used again only by Dio Cassius, 639, 26; 1328, 59 Reimar.

iii. 82, 4. τὴν εἰωθυῖαν ἀξίωσιν τῶν ὀνομάτων ἐς τὰ ἔργα ἀντήλλαξαν τῇ **δικαιώσει** = ὡς ἐδικαίουν.

i. 69, 4. οὐ τῇ δυνάμει τινά, ἀλλὰ τῇ **μελλήσει** ἀμυνόμενοι. Antithesis.

iv. 126, 6. ἄποθεν ἀπειλαῖς τὸ ἀνδρεῖον **μελλήσει** [= μέλλοντες] ἐπικομποῦσιν.

iii. 21, 1. τὸ δὲ τεῖχος ἦν τῶν Πελοποννησίων τοιόνδε τῇ **οἰκοδομήσει** = ὧδε οἰκοδομούμενον.

ii. 60, 4. ταῖς κατ' οἶκον **κακοπραγίαις** ἐκπεπληγμένοι τοῦ κοινοῦ τῆς σωτηρίας ἀφίεσθε = ἐπειδὴ κατ' οἶκον κακοπραγεῖτε κ.τ.λ.

ii. 39, 1. διαφέρομεν δὲ καὶ ταῖς τῶν πολεμικῶν μελέταις τῶν ἐναντίων τοῖσδε. τήν τε γὰρ πόλιν κοινὴν παρέχομεν, καὶ οὐκ ἔστιν ὅτε **ξενηλασίαις** ἀπείργομέν τινα ἢ μαθήματος ἢ θεάματος, ὃ μὴ κρυφθὲν ἄν τις τῶν πολεμίων ἰδὼν ὠφεληθείη = διαφέρομεν δὲ καὶ τὰ πολεμικὰ μελετῶντες τῶν ἐναντίων τοῖσδε. . . . καὶ οὐκ ἔστιν ὅτε ξενηλατοῦντες ἀπείργομέν τινα ἢ μαθεῖν ἢ ἰδεῖν ὅ, κ.τ.λ.

viii. 40, 2. **αὐτομολίᾳ** [= αὐτομολήσαντες] ἐχώρουν πρὸς αὐτούς.

With παύομαι: vii. 11, 3, τοῦ **περιτειχισμοῦ**, viii. 86, 5, τοῦ **ἐπίπλου**, viii. 105, 3, τῆς **ἐπεξαγωγῆς**. The last-named word seems to occur only here. Cf. ἐπαναγωγή, vii. 34, 6.

iv. 10, 4. κατ' ὀλίγον μαχεῖται καίπερ πολὺ ὂν ἀπορίᾳ τῆς **προσορμίσεως** = ἀποροῦν προσορμίσαι.

i. 71, 3. πρὸς πολλὰ δὲ ἀναγκαζομένοις ἰέναι πολλῆς καὶ **ἐπιτεχνήσεως** δεῖ, i.e. πολλὰ καὶ ἐπιτεχνήσασθαι.

iii. 92, 4. τῆς ἐπὶ Θρᾴκης **παρόδου** χρησίμως ἕξειν = τοῖς ἐπὶ Θράκῃ παριοῦσι κ.τ.λ.

iv. 82. αἴτιον εἶναι τῆς **παρόδου** = αἴτιον εἶναι αὐτοῦ [Βρασίδου] παρεληλυθότος or Βρασίδαν παρακομίσαι

i. 133. ἐρωτῶντος τὴν πρόφασιν τῆς **ἱκετείας** = διὰ τί ἱκέτης ἦν.
iv. 34, 1. ἄξια τῆς **προσδοκίας** = ἄξια ὧν προσεδόκων.

Additional examples in this group, outside of neoterisms, may be cited as follows: —

Subject — ii. 4, 3 (ἔξοδον); 80, 1 (περίπλους); iii. 74, 2 (ἔφοδος); 97, 1 (αἵρεσις); 98, 2 (διέξοδοι); iv. 29, 3 (ἐπιχείρησιν); 31, 2 (ἀναχώρησις); 113, 1 (ἁλώσεως); 127, 2 (ἀναχώρησιν); v. 111, 4 (αἱρέσεως); vi. 18, 6 (διάστασις); vii. 12, 5 (ἐπιχειρήσεις, ἐξουσία); 16, 2 (βοήθεια, ἐπιμέλεια); 45, 1 (πρόσβασις); viii. 76, 7 (ἀποχωρήσεις).

Object — i. 37, 1 (ἀξίωσιν); ii. 4, 1 (προσβολάς); 21, 1 (ἀναχώρησιν); 21, 3 (ἔξοδον); iii. 13, 1 (ἀπόστασιν); 24, 3 (ἀναίρεσιν, cf. iv. 98, 8); 33, 1 (δίωξιν); 109, 2 (ἀναχώρησιν); 109, 3 (ἀποχώρησιν); v. 10, 1 (ἔξοδον); 10, 3 (ἀναχώρησιν); vi. 54, 3 (κατάλυσιν); 78, 2 (βούλησιν); vii. 18, 1 (βοήθειαν); 48, 1 (ἀναχώρησιν); 60, 1 (ἀπόκλησιν).

Predicate Noun — i. 90, 2 (ἀναχώρησίν τε καὶ ἀφορμήν); vii. 86, 2 (τήρησιν).

Dative — i. 33, 3 (φόβῳ); 134, 2 (διώξει); ii. 16, 1 (οἰκήσει); 38, 2 (ἀπολαύσει); 45, 2 (παραινέσει); iv. 126, 1 (ὑπομνήματι καὶ παραινέσει); vi. 90, 3 (ἐφορμαῖς).

Genitive — i. 39, 3 (αἰτίας); v. 1 (καθάρσεως); vi. 101, 4 (διαβάσεως); vii. 13, 1 (τηρήσεως); 13, 2 (αὐτομολίας).

Prepositional Phrases — ἐπί: ii. 71, 2, 3; 95, 2, 3; iii. 2, 2; 63, 2; vii. 79, 3; viii. 33, 3. διά: i. 6, 1; iii. 102, 3; 106, 1; v. 16, 3; vi. 5, 3; vii. 86, 5. μετά: i. 128, 5; iii. 104, 2; iv. 2, 4; 54, 4; 76, 1; vi. 4, 4. ἐν: i. 32, 4; 35, 3; ii. 12, 1; 13, 1; iii. 33, 3; 103, 2; 113, 4; vi. 42; vii. 30, 2; viii. 103, 2. ἐς: i. 33, 3. περί: vi. 89, 1. ἄνευ: i. 11, 2.

2. With an objective genitive. Here the verbal characteristics of these nouns are best exhibited.

a. As subject: —

iv. 81, 2. ὥστε τοῖς Λακεδαιμονίοις γίγνεσθαι ξυμβαίνειν τε βουλομένοις, ὅπερ ἐποίησαν, ἀνταπόδοσιν καὶ **ἀποδοχὴν** χωρίων καὶ τοῦ πολέμου ἀπὸ τῆς Πελοποννήσου **λόφησιν** = ἀνταποδοῦναι καὶ ἀποδέχεσθαι χωρία, καὶ τὸν πόλεμον ἀπὸ τῆς Πελοποννήσου λωφᾶν.

vii. 67, 2. τά τε τῆς **ἀντιμιμήσεως** αὐτῶν τῆς παρασκευῆς ἡμῶν τῷ μὲν ἡμετέρῳ τρόπῳ ξυνήθη τε ἐστι = ἃ τε τῆς παρασκευῆς ἡμῶν ἐκεῖνοι ἀντιμιμοῦνται κ.τ.λ. Both subjective and objective genitives.

iv. 126, 5. ἥ τε διὰ κενῆς **ἐπανάσεισις** τῶν ὅπλων ἔχει τινὰ δήλωσιν ἀπειλῆς. Thucydides here passes from the personal and concrete in ἀφόρητοι and preceding to the general and abstract form of expression. He might have written διά τε κενῆς ἐπανασείοντες τὰ ὅπλα δηλοῦσί τι ἀπειλῆς.

vii. 28, 1. ἥ τε τῶν ἐπιτηδείων **παρακομιδὴ** ἐκ τῆς Εὐβοίας . . . πολυτελὴς ἐγίγνετο = τά τε ἐπιτήδεια παρακομίσαι ἐκ τῆς Εὐβοίας πολυτελὲς ἐγίγνετο or τά τε ἐπιτήδεια ἐκ τῆς Εὐβοίας πολυτελῶς παρεκομίζετο.

iv. 131, 1. οὐκ ἐγίγνετο σφῶν **περιτείχισις** = οὐ παρῆν σφᾶς περιτειχίσαι.

iv. 35, 4. ῥᾷον δὲ οἱ Λακεδαιμόνιοι ἠμίναντο ἢ ἐν τῷ πρίν, οὐκ οὔσης σφῶν τῆς **κυκλώσεως** ἐς τὰ πλάγια = οὐκ ἐξὸν σφᾶς κυκλῶσαι ἐς τὰ πλάγια.

iii. 2, 2. τῶν τε γὰρ λιμένων τὴν **χῶσιν** καὶ τειχῶν **οἰκοδόμησιν** καὶ νεῶν ποίησιν ἐπέμενον τελεσθῆναι = τούς τε γὰρ λιμένας χωμένους καὶ τείχη οἰκοδομούμενα καὶ ναῦς ποιουμένας ἐπέμενον τελεσθῆναι, or τούς τε γὰρ λιμένας χωσθῆναι καὶ τείχη οἰκοδομηθῆναι καὶ ναῦς ποιηθῆναι ἐπέμενον.

iii. 67, 6. ἔργων, ὧν ἀγαθῶν μὲν ὄντων βραχεῖα ἡ **ἀπαγγελία** ἀρκεῖ, . . . προκαλύμματα γίγνονται = ἃ ἀγαθὰ μὲν ὄντα βραχέως ἀπαγγεῖλαι ἀρκεῖ, ἁμαρτανόμενα δὲ λόγοι ἔπεσι κοσμηθέντες προκαλύπτουσι.

ii. 49, 3. **ἀποκαθάρσεις** χολῆς πᾶσαι ὅσαι ὑπὸ ἰατρῶν ὠνομασμένοι εἰσὶν ἐπῇσαν.

i. 122, 1. ξυμμάχων ἀπόστασις, μάλιστα **παραίρεσις** οὖσα τῶν προσόδων αἷς ἰσχύουσι = ἢ μάλιστα παραιρεῖ τὰς προσόδους αἷς ἰσχύουσι, or μάλιστα παραιροῦσα κ.τ.λ.

iii. 82, 1. ξυμμαχίας ἅμα ἑκατέροις τῇ τῶν ἐναντίων κακώσει καὶ σφίσιν αὐτοῖς ἐκ τοῦ αὐτοῦ **προσποιήσει** ῥαδίως αἱ **ἐπαγωγαὶ** τοῖς νεωτερίζειν τι βουλομένοις ἐπορίζοντο = ξύμμαχοι ἅμα ὑφ' ἑκατέρων, νεωτερίζειν τι βουλομένων, ὅπως τοὺς ἐναντίους κακοῖεν καὶ σφίσιν αὐτοῖς ἐκ τοῦ αὐτοῦ προσποιοῖντο, ῥαδίως ἐπήγοντο.

v. 82, 5. ὅπως ἡ κατὰ θάλασσαν σφᾶς μετὰ τῶν Ἀθηναίων **ἐπαγωγὴ** τῶν ἐπιτηδείων ὠφελῇ = ὅπως κατὰ θάλασσαν μετὰ τῶν Ἀθηναίων ἐπαγόμενοι τὰ ἐπιτήδεια ὠφελῶνται.

vii. 24, 3. μέγιστόν τε καὶ ἐν τοῖς πρῶτον ἐκάκωσε τὸ στράτευμα τῶν Ἀθηναίων ἡ τοῦ Πλημμυρίου λήψις· οὐ γὰρ ἔτι οὐδ' οἱ **ἔσπλοι** ἀσφαλεῖς ἦσαν τῆς **ἐπαγωγῆς** τῶν ἐπιτηδείων (οἱ γὰρ Συρακόσιοι ναυσὶν αὐτόθι ἐφορμοῦντες ἐκώλυον καὶ διὰ μάχης ἤδη ἐγίγνοντο αἱ **ἐσκομιδαί**), ἔς τε τἆλλα κατάπληξιν παρέσχε καὶ ἀθυμίαν τῷ στρατεύματι = μέγιστόν τε καὶ ἐν τοῖς πρῶτον ἐκάκωσε τὸ στράτευμα τῶν Ἀθηναίων τὸ Πλημμύριον ληφθέν· οὐ γὰρ ἔτι οὐδ' ἐσέπλει ἀσφαλῶς τὰ ἐπαγόμενα ἐπιτήδεια (οἱ γὰρ Συρακόσιοι

ναυσὶν αὐτόθι ἐφορμοῦντες ἐκώλυον καὶ διὰ μάχης ἤδη ἐσεκομίζετο), ἔς τε τἆλλα κατέπληξε καὶ ἀθυμεῖν ἐποίησε τὸ στράτευμα.

i. 73, 1. *αἰσθόμενοι δὲ* **καταβοὴν** *οὐκ ὀλίγην οὖσαν ἡμῶν παρῆλθομεν* = *αἰσθόμενοι δὲ οὐκ ὀλίγον ἡμᾶς καταβοᾶσθαι παρήλθομεν.*

iv. 27, 1, where, regarding Sphacteria, the Athenians *ἠπόρουν καὶ ἐδεδοίκεσαν μὴ σφῶν χειμὼν τὴν φυλακὴν ἐπιλάβοι, ὁρῶντες τῶν τε ἐπιτηδείων τὴν περὶ τὴν* Πελοπόννησον *κομιδὴν ἀδύνατον ἐσομένην ἅμα ἐν χωρίῳ ἐρήμῳ καὶ οὐδ' ἐν θέρει οἷοί τε ὄντες ἱκανὰ περιπέμπειν, τόν τε* **ἔφορμον** *χωρίων ἁλιμένων ὄντων οὐκ ἐσόμενον,* which may be thus paraphrased: *ὁρῶντες τά τε ἐπιτήδεια περὶ τὴν* Πελοπόννησον *κομίσαι ἀδύνατον ἐσόμενον . . . ἐφορμῆσαί τε χωρίοις ἁλιμέσι οὖσι οὐχ ὑπάρξον,* or, less usual, *ὁρῶντες ὅτι τά τε ἐπιτήδεια περὶ τὴν* Πελοπόννησον *κομίσαι . . . ἐφορμῆσαί τε χωρίοις ἁλιμέσι οὖσι οὐ δυνήσονται.*

vi. 28, 1. *μηνύεται οὖν ἀπὸ μετοίκων τέ τινων καὶ ἀκολούθων περὶ μὲν τῶν Ἑρμῶν οὐδέν, ἄλλων δὲ ἀγαλμάτων* **περικοπαί** *τινες πρότερον ὑπὸ νεωτέρων μετὰ παιδιᾶς καὶ οἴνου γεγενημέναι, καὶ τὰ μυστήρια ἅμα ὡς ποιεῖται ἐν οἰκίαις ἐφ' ὕβρει* = *ἄλλα δ' ἀγάλματα ὅτι πρότερον περιεκόπη ὑπὸ νεωτέρων παιζόντων καὶ μεθυόντων κ.τ.λ.*

ii. 61, 2. *τὸ μὲν λυποῦν ἔχει ἤδη τὴν αἴσθησιν ἑκάστῳ, τῆς δὲ ὠφελίας ἄπεστιν ἔτι ἡ* **δήλωσις** *ἅπασι* = *τὸ μὲν λυποῦν ἤδη ἑκάστῳ αἰσθάνεται, ἡ δὲ ὠφελία ἔτι ἄδηλός ἐστιν ἅπασιν.*

viii. 66, 2. *τῶν δρασάντων οὔτε ζήτησις οὔτ' εἰ ὑποπτεύοιντο* **δικαίωσις** *ἐγίγνετο* = *οἱ δράσαντες οὔτε ἐζητοῦντο οὔτ' εἰ ὑποπτεύοιντο ἐδικαιοῦντο.*

b. As object:—

v. 30, 1. *ᾐτιῶντο τὴν* **ἐσήγησιν** *τοῦ παντός* = *ᾐτιῶντο ὡς τὸ πᾶν ἐσήγαγον.* Cf. i. 120, 1; *ὅτι,* vi. 77, 1.

iv. 67, 3. *ἐκ πολλοῦ τεθεραπευκότες τὴν* **ἄνοιξιν** *τῶν πυλῶν* = *τὰς πύλας ἀνοιχθῆναι.*

ii. 51, 5. *τὰς* **ὁλοφύρσεις** *τῶν ἀπογιγνομένων τελευτῶντες καὶ οἱ οἰκεῖοι ἐξέκαμνον* = *ὁλοφυρόμενοι τοὺς ἀπογιγνομένους τελευταῖον καὶ κ.τ.λ.*

i. 137, 4. From the letter of Themistocles to Artaxerxes: *Θεμιστοκλῆς ἥκω παρὰ σέ, ὃς κακὰ μὲν πλεῖστα Ἑλλήνων εἴργασμαι τὸν ὑμέτερον οἶκον, ὅσον χρόνον τὸν σὸν πατέρα ἐπιόντα ἐμοὶ ἀνάγκη ἠμυνόμην, πολὺ δ' ἔτι πλείω ἀγαθά, ἐπειδὴ ἐν τῷ ἀσφαλεῖ μὲν ἐμοί, ἐκείνῳ δὲ ἐν ἐπικινδύνῳ πάλιν ἡ* **ἀποκομιδὴ** *ἐγίγνετο. καί μοι εὐεργεσία ὀφείλεται (γράψας τὴν ἐκ Σαλαμῖνος* **προάγγελσιν** *τῆς ἀναχωρήσεως καὶ τὴν τῶν γεφυρῶν, ἣν ψευδῶς προσεποιήσατο, τότε δι' αὐτὸν οὐ διάλυσιν), κ.τ.λ.* = *ἐπειδὴ ἐγὼ μὲν ἀσφαλὴς ἦν, ἐκεῖνος δὲ ἐπικινδύνως πάλιν ἀπεκομίζετο. καί μοι εὐεργεσία ὀφείλεται (γράψας ὅτι ἐκ Σαλαμῖνος προήγγειλε ἀναχωρῆσαι* [ad-

vised the king to retreat, Hdt. viii. 108] καὶ ὅτι αἱ γέφυραι, ψευδῶς προσποιούμενος, τότε δι' αὐτὸν οὐ διελύθησαν).

i. 139, 2. οἱ δ' Ἀθηναῖοι οὔτε τἆλλα ὑπήκουον οὔτε τὸ ψήφισμα καθῄρουν, ἐπικαλοῦντες **ἐπεργασίαν** Μεγαρεῦσι τῆς γῆς τῆς ἱερᾶς καὶ τῆς **ἀορίστου** καὶ ἀνδραπόδων ὑποδοχὴν τῶν ἀφισταμένων = ἐπικαλοῦντες ὅτι ἐπεργάζονται οἱ Μεγαρεῖς τὴν γῆν τὴν ἱερὰν καὶ τὴν ἀόριστον καὶ ἀνδράποδα ὑποδέχονται τὰ ἀφιστάμενα.

vi. 77, 1. νῦν ἐφ' ἡμᾶς ταὐτὰ παρόντα σοφίσματα, Λεοντίνων τε ξυγγενῶν **κατοικίσεις** καὶ Ἐγεσταίων ξυμμάχων ἐπικουρίας = ὅτι Λεοντίνους τε ξυγγενεῖς κατοικίζουσι καὶ Ἐγεσταίοις ξυμμάχοις ἐπικουροῦσι.

vii. 44, 2. ἦν μὲν γὰρ σελήνη λαμπρά, ἑώρων δὲ οὕτως ἀλλήλους ὡς ἐν σελήνῃ εἰκὸς τὴν μὲν ὄψιν τοῦ σώματος προορᾶν, τὴν δὲ **γνῶσιν** τοῦ οἰκείου ἀπιστεῖσθαι. Here γνῶσις is contrasted with ὄψις, τοῦ οἰκείου with τοῦ σώματος. A change destroys the balance. A paraphrase is τὸ οἰκεῖον γιγνώσκοντας ἀπιστεῖσθαι.

iii. 10, 4. ἐπειδὴ δὲ ἑωρῶμεν αὐτοὺς τὴν μὲν τοῦ Μήδου ἔχθραν ἀνιέντας, τὴν δὲ τῶν ξυμμάχων **δούλωσιν** ἐπαγομένους, οὐκ ἀδεεῖς ἔτι ἦμεν = τὸν μὲν Μῆδον οὐκέτι ἐχθαίροντας, τοὺς δὲ ξυμμάχους δουλοῦντας, κ.τ.λ.

iv. 35, 3. οἱ Ἀθηναῖοι ἐπισπόμενοι περίοδον μὲν αὐτῶν καὶ **κύκλωσιν** χωρίου ἰσχύι οὐκ εἶχον = περιιέναι μὲν αὐτοὺς καὶ κυκλῶσαι χωρίου ἰσχύι οὐκ ἐδύναντο.

vii. 28, 3. τὸν **παράλογον** τοσοῦτον ποιῆσαι τοῖς Ἕλλησι τῆς δυνάμεως καὶ τόλμης, ὅσον κ.τ.λ. = τοσοῦτον παραλογίζεσθαι ποιῆσαι τοὺς Ἕλληνας τὴν δύναμιν καὶ τόλμην, ὅσον κ.τ.λ. or τοσοῦτον ψεῦσαι τοὺς Ἕλληνας περὶ τῆς δυνάμεως καὶ τόλμης, ὅσον κ.τ.λ. Cf. iv. 108, 4.

παράλογος with an objective genitive is noticeable.

i. 41, 2. παρέσχεν ὑμῖν Αἰγινητῶν μὲν **ἐπικράτησιν**, Σαμίων δὲ **κόλασιν**. Infinitives might have been used in place of the verbal nouns.

c. In prepositional phrases: —

i. 108, 5. Σικυωνίους ἐν **ἀποβάσει** τῆς γῆς μάχῃ ἐκράτησαν. This use of ἀπόβασις, the meaning of which does not regularly admit of an objective genitive, is frequent in Thucydides. The expression is equivalent to ἀποβάντες ἐς τὴν γῆν.

i. 9, 4. ἐν τοῦ σκήπτρου τῇ **παραδόσει** indicates a portion of the Iliad.

iv. 61, 4. ἐδήλωσαν δὲ νῦν ἐν τῇ τοῦ Χαλκιδικοῦ γένους **παρακλήσει** = τὸ Χαλκιδικὸν γένος παρακαλοῦντες.

vi. 82, 1. ἀφικόμεθα μὲν ἐπὶ τῆς πρότερον οὔσης ξυμμαχίας **ἀνανεώσει** = τὴν πρότερον οὖσαν ξυμμαχίαν ἀνανεωσόμενοι, or a final clause with

ὅπως, ἵνα, or ὡς. Purpose is commonly denoted in Thucydides by ἐπί with the dative. Similar examples are: viii. 85, 2, εἰδὼς τούς τε Μιλησίους πορευομένους ἐπὶ καταβοῇ τῇ αὐτοῦ κ.τ.λ., iii. 10, 3, ξύμμαχοι μέντοι ἐγενόμεθα οὐκ ἐπὶ καταδουλώσει τῶν Ἑλλήνων Ἀθηναίοις, ἀλλ' ἐπ' ἐλευθερώσει ἀπὸ τοῦ Μήδου τοῖς Ἕλλησι, v. 27, 2, Λακεδαιμόνιοι οὐκ ἐπ' ἀγαθῷ ἀλλ' ἐπὶ καταδουλώσει τῆς Πελοποννήσου σπονδὰς καὶ ξυμμαχίαν πρὸς Ἀθηναίους τοὺς πρὶν ἐχθίστους πεποίηνται, vii. 66, 2, Ἀθηναίους γὰρ ἐς τὴν χώραν τήνδε ἐλθόντας πρῶτον μὲν ἐπὶ τῆς Σικελίας καταδουλώσει, ἔπειτ' εἰ κατορθώσειαν, καὶ τῆς Πελοποννήσου τε καὶ τῆς ἄλλης Ἑλλάδος, κ.τ.λ.

vii. 34, 6. τῶν ναυαγίων κρατησάντων τῶν Ἀθηναίων διά τε τὴν τοῦ ἀνέμου ἄπωσιν αὐτῶν ἐς τὸ πέλαγος καὶ διὰ τὴν τῶν Κορινθίων οὐκέτι ἐπαναγωγήν, διεκρίθησαν ἀπ' ἀλλήλων, καὶ δίωξις οὐδεμία ἐγένετο, οὐδ' ἄνδρες οὐδετέρων ἑάλωσαν = ὅτι ὁ ἄνεμος ἀπέωσε αὐτὰ ἐς τὸ πέλαγος καὶ ὅτι οἱ Κορίνθιοι οὐκέτι ἐπανηγάγοντο, διεκρίθησαν ἀπ' ἀλλήλων, καὶ οὐδεὶς ἐδίωξε, οὐδ' κ.τ.λ.

Thucydides frequently uses causal clauses, formed with διά in connection with a noun or the articular infinitive. In the passage above, both the subjective and objective genitives are used with ἄπωσις.

ii. 39, 3. ἀθρόᾳ τε τῇ δυνάμει ἡμῶν οὐδείς πω πολέμιος ἐνέτυχε διὰ τὴν τοῦ ναυτικοῦ τε ἅμα ἐπιμέλειαν καὶ τὴν ἐν τῇ γῇ ἐπὶ πολλὰ ἡμῶν αὐτῶν ἐπίπεμψιν This may be paraphrased by a ὅτι clause.

v. 53. παρεσκευάζοντο οὖν οἱ Ἀργεῖοι ὡς αὐτοὶ ἐς τὴν Ἐπίδαυρον διὰ τοῦ θύματος τὴν ἔσπραξιν ἐσβαλοῦντες = ὅπως τὸ θύμα ἐσπράξειεν. The διά clause indicates purpose.

iii. 16, 1. αἰσθόμενοι δὲ αὐτοὺς οἱ Ἀθηναῖοι διὰ κατάγνωσιν ἀσθενείας σφῶν παρασκευαζομένους, κ.τ.λ. = ὅτι κατέγνωσαν or κατεγίγνωσκον ἀσθένειαν σφῶν. Cf. 45, 1; vi. 34, 8; vii. 51, 1.

iii. 95, 2. οὐ προσεδέξαντο διὰ τῆς Λευκάδος τὴν οὐ περιτείχισιν = ὅτι τὴν Λευκάδα οὐ περιετείχισε.

iii. 12, 2. διὰ τὴν ἐκείνων μέλλησιν τῶν ἐς ἡμᾶς δεινῶν = ὅτι ἐκεῖνοι μέλλουσι τὰ ἐς ἡμᾶς δεινά.

iii. 100. πείθουσιν ὥστε σφίσι πέμψαι στρατιὰν ἐπὶ Ναύπακτον διὰ τὴν τῶν Ἀθηναίων ἐπαγωγήν = ὅτι [οἱ Ναυπάκτιοι] τοὺς Ἀθηναίους ἐπήγαγον.

i. 25, 4. ναυτικῷ δὲ καὶ πολὺ προέχειν ἔστιν ὅτε ἐπαιρόμενοι καὶ κατὰ τὴν τῶν Φαιάκων προενοίκησιν τῆς Κερκύρας κλέος ἐχόντων τὰ περὶ τὰς ναῦς. κατά is here equivalent to διά. Thucydides might have written ἐπαιρόμενοι καὶ ὅτι οἱ Φαίακες προενοίκησαν τὴν Κέρκυραν κλέος ἔχοντες τὰ περὶ τὰς ναῦς.

v. 20, 2. σκοπείτω δέ τις κατὰ τοὺς χρόνους καὶ μὴ τὴν **ἀπαρίθμησιν** τῶν ὀνομάτων τῶν ἑκασταχοῦ ἢ ἀρχόντων ἢ ἀπὸ τιμῆς τινος [ἐς] τὰ προγεγενημένα σημαινόντων πιστεύσας μᾶλλον. Perhaps this may be paraphrased by μὴ ἀπαριθμῶν τὰ ὀνόματα κ.τ.λ. πιστευέτω μᾶλλον.

iv. 112, 2. καὶ οἱ μὲν κατὰ τὰς πύλας εὐθὺς ἐσέπιπτον, οἱ δὲ κατὰ δοκοὺς τετραγώνους, αἳ ἔτυχον τῷ τείχει πεπτωκότι καὶ οἰκοδομουμένῳ πρὸς λίθων **ἀνολκὴν** προσκείμεναι = ἵνα λίθοι ἀνελκυσθείησαν, τοῦ λίθους ἀνελκύσαι, or οἷς λίθους ἀνέλξουσι.

vii. 17, 4. πρὸς τὴν σφετέραν **ἀντίταξιν** τῶν τριήρων τὴν φυλακὴν ποιούμενοι = πρὸς τὰς σφέτερας τριήρεις ἀντιτεταγμένας φυλάσσοντες.

viii. 15, 2. ἑτέρας δ' ἀντὶ πασῶν τῶν ἀπελθουσῶν νεῶν ἐς τὴν **ἐφόρμησιν** τῶν Πελοποννησίων διὰ τάχους πληρώσαντες ἀντέπεμψαν. This may be paraphrased by a future participle or a final clause. Cf. i. 116, 1, ἐς **προσκοπὴν** τῶν Φοινισσῶν νεῶν οἰχόμεναι.

iii. 47, 5. καὶ τοῦτο πολλῷ ξυμφορώτερον ἡγοῦμαι ἐς τὴν **κάθεξιν** τῆς ἀρχῆς, ἑκόντας ἡμᾶς ἀδικηθῆναι ἢ δικαίως οὓς μὴ δεῖ διαφθεῖραι = ξυμφορώτερον ἡγοῦμαι ἡμῖν κατέχουσι τὴν ἀρχήν, ἑκόντας ἀδικηθῆναι ἢ κ.τ.λ.

iv. 27, 2. Κλέων δὲ γνοὺς αὐτῶν τὴν ἐς αὐτὸν ὑποψίαν περὶ τῆς **κωλύμης** τῆς ξυμβάσεως οὐ τἀληθῆ ἔφη λέγειν τοὺς ἐξαγγέλλοντας = γνοὺς αὐτοὺς αὐτὸν ὑποπτεύοντας ὅτι ξυμβῆναι ἐκώλυσε.

viii. 87, 4. ἐμοὶ μέντοι δοκεῖ σαφέστατον εἶναι τριβῆς ἕνεκα καὶ **ἀνακωχῆς** τῶν Ἑλληνικῶν τὸ ναυτικὸν οὐκ ἀγαγεῖν, φθορᾶς μέν, ἐν ὅσῳ παρῃ ἐκεῖσε καὶ **διέμελλεν**, **ἀνισώσεως** δέ, ὅπως μηδετέρους προσθέμενος ἰσχυροτέρους ποιήσῃ, κ.τ.λ. = ἐμοὶ μέντοι δοκεῖ σαφέστατον εἶναι τρίβοντα [Vat. and Classen read κατατριβῆς] καὶ ἀνέχοντα [holding back, restraining, cf. vi. 86, 4] αὐτὸν τὰ Ἑλληνικὰ τὸ ναυτικὸν οὐκ ἀγαγεῖν, ὅπως φθείροι μὲν ἐν ὅσῳ παρῃ ἐκεῖσε καὶ διέμελλεν, ἀνισοῖ δὲ μηδετέρους προσθέμενος ἰσχυροτέρους ποιήσας, κ.τ.λ. [or ἐπειδὴ . . . ἐποίησε]. Or, reading μηδετέροις,—ἀνισοῖ δὲ μηδετέροις προσθέμενος καὶ ἰσχυροτέρους ποιήσας.

ii. 68, 9. οἱ δὲ Ἀμπρακιῶται τὴν μὲν ἔχθραν ἐς τοὺς Ἀργείους ἀπὸ τοῦ **ἀνδραποδισμοῦ** σφῶν αὐτῶν πρῶτον ἐποιήσαντο = οἱ δὲ Ἀμπρακιῶται πρῶτον ἤχθηραν τοὺς Ἀργείους ὅτι σφᾶς αὐτοὺς ἠνδραπόδισαν.

v. 8, 3. οὐκ ἂν ἡγεῖτο μᾶλλον περιγενέσθαι ἢ ἄνευ **προόψεως** τε αὐτῶν καὶ μὴ ἀπὸ τοῦ ὄντος **καταφρονήσεως** = ἢ εἰ μὴ αὐτοὺς προΐδοιεν καὶ εἰ μὴ τοῦ ὄντος καταφρονήσειαν.

d. Dative and genitive:—

i. 97, 1. τοσάδε ἐπῆλθον πολέμῳ τε καὶ **διαχειρίσει** πραγμάτων μεταξὺ τοῦδε τοῦ πολέμου καὶ τοῦ Μηδικοῦ = τοσάδε ἐπολέμουν τε καὶ διεχείριζον μεταξὺ κ.τ.λ. or τοσάδε ἐπῆλθον πολεμοῦντές τε καὶ πράγματα διαχειρίζοντες μεταξὺ κ.τ.λ.

iii. 82, 3. ἐστασίαζέ τε οὖν τὰ τῶν πόλεων καὶ τὰ ἐφυστερίζοντά που πύστει τῶν προγενομένων πολὺ ἐπέφερε τὴν ὑπερβολὴν τοῦ καινοῦσθαι τὰς διανοίας τῶν τ' ἐπιχειρήσεων περιτεχνήσει καὶ τῶν τιμωριῶν ἀτοπίᾳ = ἐστασίαζόν τε οὖν αἱ πόλεις καὶ αἱ ἐφυστερίζουσαί που πυνθανόμεναι τὰ προγενόμενα πολὺ μᾶλλον ἐκαίνουν τὰς διανοίας τάς τε ἐπιχειρήσεις [= ὅ τε ἐπεχείρουν] περιτεχνώμεναι καὶ τιμωρίας ἀτόπους προστιθεῖσαι [= ἀτόπως τιμωρούμεναι].

iii. 82, 8. οἱ γὰρ ἐν ταῖς πόλεσι προστάντες μετ' ὀνόματος ἑκάτεροι εὐπρεποῦς, πλήθους τε ἰσονομίας πολιτικῆς καὶ ἀριστοκρατίας σώφρονος προτιμήσει, τὰ μὲν κοινὰ λόγῳ θεραπεύοντες ἆθλα ἐποιοῦντο κ.τ.λ. = πλήθους τε ἰσονομίαν πολιτικὴν καὶ ἀριστοκρατίαν σώφρονα προτιμῶντες. Or προτιμήσει might be omitted, leaving ἰσονομίας and ἀριστοκρατίας in apposition with ὀνόματος.

vi. 85, 2. ἐξηγούμεθα, Χίους μὲν καὶ Μηθυμναίους νεῶν παροχῇ αὐτονόμους, τοὺς δὲ πολλοὺς χρημάτων βιαιότερον φορᾷ, κ.τ.λ., where ναῦς παρέχοντας and χρήματα φέροντας may be substituted for the datives.

i. 6, 3. χιτῶνάς τε λινοῦς ἐπαύσαντο φοροῦντες καὶ χρυσῶν τεττίγων ἕνέρσει κρωβύλον ἀναδούμενοι τῶν ἐν τῇ κεφαλῇ τριχῶν = χρυσοῖς τέττιξι ἐνερμένοις, cf. Hdt. iv. 190.

i. 132, 2. ὑποψίας δὲ πολλὰς παρεῖχε τῇ τε παρανομίᾳ καὶ ζηλώσει τῶν βαρβάρων μὴ ἴσος βούλεσθαι εἶναι τοῖς παροῦσι = πολὺ δὲ ὑπόπτευον αὐτὸν ὅτι παρενόμει καὶ ἐζήλου τοὺς βαρβάρους μὴ κ.τ.λ.

ii. 94, 4. καὶ μετὰ τοῦτο φυλακὴν ἅμα τοῦ Πειραιῶς μᾶλλον τὸ λοιπὸν ἐποιοῦντο λιμένων τε κλῄσει καὶ τῇ ἄλλῃ ἐπιμελείᾳ. Participles are equivalent to these datives.

vi. 93, 2. ὥστε τῇ ἐπιτειχίσει τῆς Δεκελείας προσεῖχον ἤδη τὸν νοῦν = ἐπιτειχίσαι τὴν Δεκέλειαν ἤδη ἐπενόουν.

vii. 20, 1. ἅμα τῆς Δεκελείας τῷ τειχισμῷ καὶ τοῦ ἦρος εὐθὺς ἀρχομένου = ἅμα τῇ Δεκελείᾳ τειχιζομένῳ.

vi. 45. τὰ ἐν τῇ πόλει ὅπλων ἐξετάσει καὶ ἵππων ἐσκόπουν εἰ ἐντελῆ ἐστι. The dative may be replaced by a participle.

vi. 33, 2. Ἀθηναῖοι ἐφ' ἡμᾶς ὥρμηνται, πρόφασιν μὲν Ἐγεσταίων ξυμμαχίᾳ καὶ Λεοντίνων κατοικίσει, τὸ δὲ ἀληθὲς Σικελίας ἐπιθυμίᾳ. For the datives, future participles may be substituted in the case of ξυμμαχίᾳ (ὡς ξυμμαχήσοντες) and κατοικίσει (ὡς κατοικίσοντες); the present participle, for ἐπιθυμίᾳ (ἐπιθυμοῦντες).

v. 9, 3. τοὺς γὰρ ἐναντίους εἰκάζω καταφρονήσει [= καταφρονοῦντας] τε ἡμῶν καὶ οὐκ ἂν ἐλπίσαντας ὡς ἂν ἐπεξέλθοι τις αὐτοῖς ἐς μάχην, ἀναβῆναί τε πρὸς τὸ χωρίον καὶ νῦν . . . ὀλιγωρεῖν.

iv. 86, 6. τὸ μὲν γὰρ ἰσχύος διπαιώσει, ἣν ἡ τύχη ἔδωκεν, ἐπέρχεται,

τὸ δὲ γνώμης ἀδίκου ἐπιβουλῇ = ἰσχὺν δικαιώσαν (having invoked the right of the stronger) and γνώμην ἄδικον ἐπιβουλεύσαν (having formed an unjust plot).

vi. 49, 2. κατὰ πάντα ἂν αὐτοὺς ἐκφοβῆσαι, τῇ τε ὄψει (πλεῖστοι γὰρ ἂν νῦν φανῆναι) καὶ τῇ προσδοκίᾳ ὧν πείσονται, κ.τ.λ. = προσδοκῶντας ἃ πείσονται or ἐπειδὴ προσδοκήσουσι ἃ πείσονται. The author desired the balance between ὄψει and προσδοκίᾳ.

i. 84, 3. εὔβουλοι δὲ ἀμαθέστερον τῶν νόμων τῆς ὑπεροψίας παιδευόμενοι καὶ ξὺν χαλεπότητι σωφρονέστερον ἢ ὥστε αὐτῶν ἀνηκουστεῖν. Here ἢ ὥστε ὑπεριδεῖν might have also been used in the first clause. χαλεπῶς might replace ξὺν χαλεπότητι, "by a severe course of training, in strict discipline."

Additional examples in this group, where neoterisms are not used:—

Subject—i. 52, 2 (ἐπισκευήν); ii. 49, 7 (ἀντίληψις); 58, 2 (αἵρεσις); vi. 21 (κομιδαί); vii. 5, 2 (χρῆσις); 24, 3 (λῆψις).

Object—iii. 113, 1 (ἀναίρεσιν); iv. 70, 1 (ἄλωσιν); 108, 3 (ἄλωσιν); 108, 6 (ναυπηγίαν); 114, 3 (λῆψιν); v. 42, 1 (καθαίρεσιν); vii. 25, 9 (λῆψιν); viii. 60, 1 (ἀπόστασιν); 92, 1 (ἐπεσαγωγάς).

Predicate Noun—i. 95, 3 (μίμησις); vi. 31, 4 (ἐπίδειξιν).

Dative—i. 82, 1 (προσαγωγῇ); 95, 4 (ἔχθει); 107, 6 (ὑποψίᾳ); 137, 3 (δόσει); iii. 51, 2 (ἐκπομπαῖς); 75, 4 (ἀπιστίᾳ); iv. 85, 3 (ἀποκλῄσει); v. 42, 2 (καθαιρέσει); vi. 24, 3 (πόθῳ); vii. 63, 3 (μιμήσει); viii. 24, 6 (λήψει); 57, 1 (ζητήσει); 57, 2 (λογισμῷ καὶ προνοίᾳ).

Genitive—vii. 54 (ἀπολήψεως); viii. 26, 1 (καταλύσεως); 71, 1 (λήψεως).

Prepositional Phrases—διά: i. 96, 1; 99, 3; ii. 2, 2; iv. 125, 1; vi. 53, 2; vii. 60, 5; viii. 66, 3. ἐπί: i. 15, 2; ii. 13, 1; iii. 64, 4; iv. 86, 1; v. 27, 2; 65, 4 (acc.); vi. 27, 3; 28; 76, 3; 83, 2; viii. 86, 3. ἕνεκα: i. 57, 4; ii. 72, 1; vii. 34, 1. περί: i. 139, 1; iii. 109, 1; viii. 49. μετά: i. 32, 2; ii. 2, 1; 18, 1; iii. 51, 1; iv. 109, 1; v. 15, 2; vi. 4, 3; 5, 3; vii. 32, 1; viii. 72, 2. (Cf. μετά with aorist passive participle, vi. 3, 3.) ἐς: ii. 13, 9; vi. 26, 2; 46, 3; 53, 1; vii. 74, 2. ἐν: ii. 18, 3; vii. 24, 2; 75, 2. κατά: v. 35, 2.

3. With more specific verbal construction appended.

ii. 41, 3. οὔτε τῷ πολεμίῳ ἐπελθόντι ἀγανάκτησιν ἔχει ὑφ' οἵων κακοπαθεῖ, οὔτε τῷ ὑπηκόῳ κατάμεμψιν ὡς οὐχ ὑπ' ἀξίων ἄρχεται.

vii. 67, 4. τύχης ἀποκινδυνεύσει οὕτως ὅπως δύνανται. Emended to ἀποκινδυνεῦσαι.

vii. 71, 3. πρὸς ἀνάκλησιν θεῶν μὴ στερῆσαι σφᾶς τῆς σωτηρίας ἐτρέποντο.

iv. 29, 4. οὐκ οὔσης τῆς προόψεως ᾗ χρῆν ἀλλήλοις ἐπιβοηθεῖν.

vii. 55, 1. τῆς στρατείας ὁ μετάμελος (genitive after μεταμέλει).

i. 122, 1. ἐπιτειχισμὸς τῇ χώρᾳ (dative after ἐπιτειχίζειν).

iv. 117, 1. γενομένης ἀνακωχῆς κακῶν καὶ ταλαιπωρίας. According to Classen, ἀνακωχὴ is used only here in the sense of "relief from." It seems to be used here with the genitive, as is ἀνέχω, Sophocles, *O. T.* 174; Appian, *Lib.* 75; Plutarch, *Alex.* 33, 5.

vi. 16, 5. αὔχησιν, ὡς οὐ περὶ ἀλλοτρίων οὐδ' ἁμαρτόντων, ἀλλ' ὡς περὶ σφετέρων τε καὶ καλὰ πραξάντων.

viii. 92, 11. ἦν δὲ πρὸς τὸν ὄχλον ἡ παράκλησις ὡς χρή, ὅστις τοὺς πεντακισχιλίους βούλεται ἄρχειν ἀντὶ τῶν τετρακοσίων, ἰέναι ἐπὶ τὸ ἔργον.

i. 73, 3. ἕνεκα δηλώσεως πρὸς οἵαν ὑμῖν πόλιν μὴ εὖ βουλευομένοις ὁ ἀγὼν καταστήσεται.

vi. 76, 3. περὶ δὲ σφίσιν ἀλλὰ μὴ ἐκείνῳ καταδουλώσεως. Dative of interest.

ii. 63, 1. περὶ ἀρχῆς στερήσεως ἀγωνίζεσθαι. Genitive of separation.

ii. 93, 3. ἦν προσδοκία οὐδεμία μὴ ἄν ποτε οἱ πολέμιοι ἐξαπιναίως οὕτως ἐπιπλεύσειαν.

v. 14, 3. ἀεὶ προσδοκίας οὔσης μή τι καὶ οἱ ὑπομένοντες τοῖς ἔξω πίσυνοι πρὸς τὰ παρόντα σφίσιν, ὥσπερ καὶ πρότερον, νεωτερίσωσι.

vii. 12, 5. προσδοκίαν παρέχειν ὡς ἐπιπλεύσονται.

Additional examples: —

i. 16, 1. κωλύματα μὴ αὐξηθῆναι.

i. 132, 5. κατὰ ἐνθύμησίν τινα ὅτι κ.τ.λ.

i. 136, 2. κατὰ πίστιν ᾗ χωροίη.

ii. 84, 1. δόκησιν παρέχοντες ἐμβαλεῖν.

iii. 66, 3. τὴν περὶ αὐτῶν ἡμῖν μὴ κτείνειν ψευσθεῖσαν ὑπόσχεσιν.

iv. 87, 1. δόκησιν ἀναγκαίαν παρέχεται ὡς κ.τ.λ.

4. With genitive subjective or possessive.

A number of examples coming under this head have already been cited in connection with those in the previous divisions.

v. 116, 1. διὰ τὴν ἐκείνων ῥάθυμιαν = ὅτι ἐκεῖνοι ἐμέλλησαν. Cf. μελλήσαντες ibid. above, and i. 134, 4; viii. 23, 5.

ii. 18, 4. ἐδόκουν οἱ Πελοποννήσιοι ἐπελθόντες ἂν διὰ τάχους πάντα ἔτι ἔξω καταλαβεῖν, εἰ μὴ διὰ τὴν ἐκείνου **μέλλησιν** = εἰ μὴ ἐκεῖνος ἐμέλλησε.

viii. 83, 2. κατὰ τὸν ἐπὶ τὴν Μίλητον τῶν Ἀθηναίων **ἐπίπλουν** ὡς οὐκ ἠθέλησαν ἀνταναγαγόντες ναυμαχῆσαι = ὡς οὐκ ἠθέλησαν τοῖς Ἀθηναίοις ἐπὶ τὴν Μίλητον ἐπιπλέουσι ἀνταναγαγόντες ναυμαχῆσαι.

iv. 26, 7. περὶ τὰς **κατάρσεις** τοῦ νήσου. Concrete, "landing-place."

viii. 50, 1. δείσας πρὸς τὴν **ἐναντίωσιν** τῶν ὑφ' αὐτοῦ λεχθέντων = πρὸς τὰ ὑφ' αὐτοῦ ἐναντίως λεχθέντα.

viii. 94, 2. εἰκὸς δ' αὐτὸν καὶ πρὸς τὸν παρόντα **στασιασμὸν** τῶν Ἀθηναίων . . . ταύτῃ ἀνέχειν = πρὸς τοὺς Ἀθηναίους τότε στασιάζοντας.

viii. 2, 1. πρὸς τὴν ἐκ τῆς Σικελίας τῶν Ἀθηναίων μεγάλην **κακοπραγίαν** εὐθὺς οἱ Ἕλληνες πάντες ἐπηρμένοι ἦσαν = ἐπειδὴ ἐν τῇ Σικελίᾳ οἱ Ἀθηναῖοι μέγα ἐκακοπράγησαν, κ.τ.λ.

iv. 128, 4. ὀργιζόμενοι οἱ στρατιῶται τῇ **προαναχωρήσει** τῶν Μακεδόνων = ὅτι οἱ Μακεδόνες προανεχώρησαν.

vii. 48, 3. ἄλλων **ἐπιτιμήσει** ἀκούσαντας = ἄλλων ἐπιτιμησάντων ἀκούσαντας.

ii. 49, 1. τῶν ὀφθαλμῶν **φλόγωσις** ἐλάμβανε.

vii. 6, 1. ὅσον οὐ παρεληλύθει τὴν τῶν Ἀθηναίων τοῦ τείχους τὴν τελευτὴν ἡ ἐκείνων **τείχισις**, where we should expect τείχισμα. Thucydides shows a marked preference for verbals in -σις.

vii. 62, 3. χειρῶν σιδηρῶν ἐπιβολαί, αἳ σχήσουσι τὴν πάλιν **ἀνάκρουσιν** τῆς προσπεσούσης νεώς = αἳ σχήσουσι τὴν προσπεσοῦσαν ναῦν μὴ πάλιν ἀνακρούσασθαι. Cf. i. 73, 4.

v. 71, 1. τὴν ἑαυτοῦ **γύμνωσιν** = τὰ ἑαυτοῦ γυμνά.

iv. 128, 1. πρὶν καὶ τὴν πλείονα **κύκλωσιν** σφῶν αὐτόσε προσμίξαι = πρὶν καὶ τοὺς πλείους σφῶν κυκλοῦντας αὐτόσε προσμίξαι. Abstract for concrete. Cf. ἐγκατάληψις, v. 72, 4; ἐκδρομαί, iv. 127, 2; ἐπαγωγή, vii. 24, 3; ἐπίπλους, iii. 77, 1; viii. 102, 2, and other examples below.

ii. 17, 4. τῇ Πελοποννήσῳ ἑκατὸν νεῶν **ἐπίπλουν** ἐξαρτύοντες = ἑκατὸν ναυσὶ ἐπιπλεῦσαι ἐξαρτύοντες.

ii. 56, 1. ἑκατὸν νεῶν **ἐπίπλουν** τῇ Πελοποννήσῳ παρεσκευάζετο = ἑκατὸν ναυσὶ ἐπιπλεῦσαι κ.τ.λ.

ii. 90, 2. μὴ διαφύγοιεν πλέοντα τὸν **ἐπίπλουν** σφῶν οἱ Ἀθηναῖοι ἔξω τοῦ ἑαυτῶν κέρως κ.τ.λ. = μὴ διαφύγοιεν σφᾶς ἐπιπλέοντας οἱ Ἀθηναῖοι, κ.τ.λ.

iii. 5, 4. φθάσαι δὲ οὐ δυνάμενοι τὸν τῶν Ἀθηναίων **ἐπίπλουν** = φθάσαι τοὺς Ἀθηναίους ἐπιπλέοντας.

iv. 123, 4. *προσδεχόμενος τὸν* **ἐπίπλουν** *αὐτῶν* = *προσδεχόμενος αὐτοὺς ἐπιπλεύσεσθαι.*

vii. 36, 1. *πυνθανόμενοι αὐτῶν τὸν* **ἐπίπλουν** = *πυνθανόμενοι αὐτοὺς ἐπιπλέοντας.*

viii. 39, 3. *δεδιότες μὴ αἱ διαφυγοῦσαι τῶν Ἀθηναίων νῆες μηνύσωσι τὸν* **ἐπίπλουν** *αὐτῶν* = *μηνύσωσι αὐτοὺς ἐπιπλέοντας.*

viii. 41, 4. *ἐπύθοντο τὸν* **ἐπίπλουν** *αὐτῶν* = *αὐτοὺς ἐπιπλέοντας.*

ii. 14, 1. *τῶν οἰκιῶν τὴν* **ξύλωσιν**, "wood-work."

i. 36, 2. *τῆς Ἰταλίας καὶ Σικελίας καλῶς* **παράπλου** *κεῖται* = *ἐς τὴν Ἰταλίαν καὶ Σικελίαν καλῶς τοῖς παραπλέουσι κεῖται.*

i. 44, 3. *τῆς Ἰταλίας καὶ Σικελίας καλῶς ἐν* **παράπλῳ** *κεῖσθαι*, may be paraphrased, as above, by a change to the personal construction.

viii. 103, 2. *οὐκ οἰόμενοι σφᾶς λαθεῖν τὸν* **παράπλουν** *τῶν πολεμίων νεῶν* = *τὰς πολεμίας ναῦς παραπλεούσας.*

viii. 70, 1. *πολὺ μεταλλάξαντες τῆς τοῦ δήμου* **διοικήσεως**, "constitution of the democracy."

iv. 79, 3. *ξυνέβη δὲ αὐτοῖς, ὥστε ῥᾷον ἐκ τῆς Πελοποννήσου στρατὸν ἐξαγαγεῖν, ἢ τῶν Λακεδαιμονίων ἐν τῷ παρόντι* **κακοπραγίᾳ** = *τοὺς Λακεδαιμονίους ἐν τῷ παρόντι κακοπραγεῖν.*

iv. 28, 5. *τοῖς δὲ Ἀθηναίοις ἐνέπεσε μέν τι καὶ γέλωτος τῇ* **κουφολογίᾳ** *αὐτοῦ* = *κουφολογοῦντος αὐτοῦ.*

i. 102, 3. *δείσαντες τῶν Ἀθηναίων τὸ τολμηρὸν καὶ τὴν* **νεωτεροποιίαν** = *δείσαντες τοὺς Ἀθηναίους τολμηροὺς καὶ νεωτεροποιοὺς ὄντας.*

viii. 24, 5. *εἰ δέ τι ἐν τοῖς ἀνθρωπείοις τοῦ βίου* **παραλόγοις** *ἐσφάλησαν, μετὰ πολλῶν οἷς ταὐτὰ ἔδοξε, τὰ τῶν Ἀθαναίων ταχὺ ξυναναιρεθήσεσθαι, τὴν ἁμαρτίαν ξυνέγνωσαν* = *εἰ δέ τι ἀνθρωπείως παραλογισάμενοι.*

ii. 102, 6. *μόλις κατενόησε τὴν* **πρόσχωσιν** *ταύτην τοῦ Ἀχελῴου*, where we should expect rather *πρόσχωμα*. A relative clause with *προσχόω* might have been used.

Additional examples, where neoterisms are not used:—

Subject—iv. 39, 3 (*ὑπόσχεσις*); 44, 5 (*βοήθειαν*); 73, 1 (*νίκη*); v. 85 (*ἀγωγή*); vi. 102, 3 (*βοήθεια*); viii. 100, 4 (*διάβασις*).

Object—i. 49, 5 (*πρόρρησιν*); iii. 64, 3 (*πρόκλησιν*); vi. 31, 5 (*ἀνάλωσιν*).

Dative—v. 10, 5 (*κινήσει*); 65, 5 (*ἀναχωρήσει*); vii. 39, 1 (*ἐπιχειρήσει*).

Genitive—v. 11, 1 (*οἰκίσεως*).

Prepositional Phrases—*μετά*: i. 18, 1; 93, 8; ii. 32; v. 14, 1;

81, 1; διά: v. 16, 1; viii. 68, 1; 87, 1. περί: viii. 11, 3. κατά: vii. 8, 2. ὕστερον: ii. 92, 7.

5. Periphrases formed by a noun and a verb, the combination having the force of a simple verb.

a. With ποιεῖσθαι:—

v. 8, 2, καὶ **ἐπέξοδον** μὲν καὶ **ἀντίταξιν** οὐκ ἐποιήσατο πρὸς τοὺς Ἀθηναίους. v. 99, **διαμέλλησιν** ποιεῖσθαι. iii. 67, 7, **διαγνώμας** ποιεῖσθαι. iv. 25, 11, **ἐπεκδρομὴν** ποιεῖσθαι. viii. 20, 1, **ἐπέκπλουν** ποιεῖσθαι. vi. 42, **ἐπεξέτασιν** καὶ **ξύνταξιν** ποιεῖσθαι. iii. 6, 1, **ἐφόρμους** ποιεῖσθαι. iii. 89, 5, **ἐπίκλυσιν** ποιεῖν. vii. 41, 1, **κατάφευξιν** ποιεῖσθαι. v. 100, **παρακινδύνευσιν** ποιεῖσθαι. vi. 46, 3, **ξενίσεις** ποιεῖσθαι. i. 143, 5, **ὁλόφυρσιν** ποιεῖσθαι. iv. 128, 4, **οἰκείωσιν** ποιεῖσθαι. iii. 78, 2; viii. 55, 1; 63, 2; 79, 6, **ἐπίπλουν** ποιεῖσθαι. iv. 11, 3; viii. 27, 4; 30, 2; 38, 5; 44, 3; 100, 2, **ἐπίπλους** ποιεῖσθαι. iii. 67, 3, **ἱκετείαν** ποιεῖσθαι. vii. 27, 4, **λῃστείαν** ποιεῖσθαι. vi. 74, 2, **σταύρωμα** ποιεῖσθαι. ii. 26, 2; iii. 103, 3; iv. 54, 4; 55, 1, **ἀποβάσεις** ποιεῖσθαι. ii. 33, 3; iii. 7, 5; 16, 1; 115, 1; iv. 45, 2; 101, 3; viii. 24, 1; 55, 1, **ἀπόβασιν** ποιεῖσθαι. i. 72, 1, ὑπόμνησιν καὶ **ἐξήγησιν** ποιεῖσθαι. iv. 74, 3, **ἐξέτασιν** ποιεῖσθαι. vii. 4, 4, **ἐπαναγωγὰς** ποιεῖσθαι. vii. 27, 5, **καταδρομὰς** ποιεῖσθαι. (Cf. καταθεούσης τὴν χώραν ibid.) i. 134, 1, **ξύλληψιν** ποιεῖσθαι. iii. 53, 1, **παράδοσιν** ποιεῖσθαι. iv. 126, 1, διδαχὴν ἅμα τῇ **παρακελεύσει** ποιεῖσθαι. v. 69, 2, **παρακέλευσιν** τῆς μνήμης ποιεῖσθαι. viii. 3, 2, **πρόσταξιν** ποιεῖσθαι. iv. 40, 2, **δήλωσιν** ποιεῖσθαι. i. 121, 3, **δάνεισμα** ποιεῖσθαι. ii. 44, 3, **τέκνωσιν** ποιεῖσθαι.

b. With γίγνομαι:—

iv. 68, 5, ἀσφάλεια δὲ αὐτοῖς μᾶλλον ἐγίγνετο τῆς **ἀνοίξεως**. iii. 23, 5, ἐγένετο δὲ καὶ ἡ **διάφευξις** αὐτοῖς. i. 137, 4, πάλιν ἡ **ἀποκομιδὴ** ἐγίγνετο. iii. 89, 3, γίγνεται **ἐπίκλυσις**. iv. 89, 1, γενομένης **διαμαρτίας** τῶν ἡμερῶν. i. 87, 6, ἡ δὲ **διαγνώμη** αὕτη ἐγένετο. iv. 85, 1, ἡ μὲν **ἔκπεμψίς** μου γεγένηται. ii. 50, 2, ὀρνίθων **ἐπίλειψις** σαφὴς ἐγένετο. iii. 89, 4, ἐγένετο **ἐπαναχώρησίς** τις. vii. 70, 3, πολλὴ προθυμία ἐγίγνετο, πολλὴ δὲ ἡ **ἀντιτέχνησις** τῶν κυβερνητῶν καὶ **ἀγωνισμὸς** πρὸς ἀλλήλους. i. 73, 1, ἡ **πρέσβευσις** ἐγένετο. iv. 56, 1, γίγνοιτό τις **ἀπόβασις**. iii. 18, 2, **ἐκβοηθείας** τινος γενομένης. ii. 62, 4, **καταφρόνησις** [γίγνεται]. vii. 70, 7, πολλὴ γὰρ δὴ ἡ **παρακέλευσις** καὶ βοὴ ἀφ' ἑκατέρων ἐγίγνετο. vi. 28, ἐβόων ὡς ἐπὶ δήμου καταλύσει τά τε

μυστικὰ καὶ ἡ τῶν Ἑρμῶν **περικοπὴ** *γένοιτο.* i. 93, 2, *καὶ δήλη ἡ* **οἰκοδομία** *ἔτι καὶ νῦν ἐστιν ὅτι κατὰ σπουδὴν ἐγένετο.* vii. 25, 5, *ἐγένετο* **ἀκροβολισμός**. iv. 69, 1, **ἐναντίωμά** *τι ἐγένετο.* (Cf. *ἠναντιοῦτο*, viii. 23, 5.) vi. 103, 4, **κύρωσις** *μὲν οὐδεμία ἐγίγνετο.* v. 82, 4, *διατριβαὶ δὲ καὶ* **μελλήσεις** *ἐγίγνοντο.* ii. 22, 2, **ἱππομαχία** *τις ἐνεγένετο.* (Cf. iv. 72, 3.) vii. 49, 4, *ὄκνος τις καὶ* **μέλλησις** *ἐνεγένετο.* iii. 53, 2, **προκατηγορίας** *ἡμῶν οὐ προγεγενημένης.*

c. With *εἰμί*:—

iii. 51, 3, **ἐπιβοήθεια** *ἦν τῇ νήσῳ.* vii. 38, 3, *εἴη* **κατάφευξις** *ἀσφαλής.* vii. 75, 5, **κατάμεμψις** *σφῶν αὐτῶν πολλὴ ἦν.* i. 35, 5, *οὐχ ὁμοία ἡ* **ἀλλοτρίωσίς** [*ἐστι*]. iii. 36, 4, *μετάνοια ἦν αὐτοῖς καὶ* **ἀναλογισμὸς** *ὠμὸν τὸ βούλευμα κ.τ.λ.* iv. 93, 5, *αὕτη μὲν Βοιωτῶν παρασκευὴ καὶ* **διάκοσμος** *ἦν.* iii. 97, 3, *καὶ ἦν ἐπὶ πολὺ τοιαύτη ἡ μάχη, διώξεις τε καὶ* **ὑπαγωγαί**. i. 125, 2, *μὴ εἶναι* **μέλλησιν**. iii. 85, 4, *ὅπως* **ἀπόγνοια** *ᾖ τοῦ ἄλλο τι ἢ κρατεῖν.* iv. 130, 1, *ἦν γάρ τι καὶ* **στασιασμοῦ** *ἐν τῇ πόλει.* viii. 14, 3, *ἐν* **τειχισμῷ** *ἦσαν.* viii. 84, 1, *ὄντων δ' αὐτῶν ἐν τοιούτῳ* **ἀναλογισμῷ**. iii. 15, 2, *ἐν καρποῦ* **ξυγκομιδῇ** *ἦσαν.* ii. 45, 2, *ὅσαι νῦν ἐν* **χηρείᾳ** *ἔσονται* = *χηρεύσουσι.*

d. With *ἔχω* and *παρέχω*:—

iv. 95, 1, *ὑπόμνησιν μᾶλλον ἔχει ἡ* **ἐπικέλευσιν**. iv. 126, 5, *ἔχει* **δήλωσιν** *ἀπειλῆς.* vi. 17, 2, *ῥᾳδίας ἔχουσι τῶν πολιτειῶν τὰς μεταβολὰς καὶ* **ἐπιδοχάς**. i. 120, 2, *χαλεπωτέραν ἕξουσι τὴν* **κατακομιδὴν** *καὶ ἀντίληψιν.* vi. 41, 4, *τὴν δ' ἐπιμέλειαν καὶ* **ἐξέτασιν** *αὐτῶν ἡμεῖς ἕξομεν καὶ τῶν* **διαπομπῶν**. iv. 92, 5, *τὴν* **παροίκησιν** *τῶνδε ἔχομεν.* ii. 89, 8, *μὴ ἔχων τὴν* **πρόοψιν** *τῶν πολεμίων ἐκ πολλοῦ.* vii. 75, 6, *ἔχουσά τινα ὅμως τὸ μετὰ πολλῶν* **κούφισιν**. vii. 65, 2, *μὴ ἔχοι* **ἀντιλαβὴν** *ἡ χείρ.* i. 140, 5, *ἔχει τὴν* **βεβαίωσιν** *καὶ πεῖραν τῆς γνώμης.* iv. 126, 5, *οὗτοι δὲ τὴν* **μέλλησιν** *μὲν ἔχουσι τοῖς ἀπείροις φοβεράν.* iii. 33, 3, *φυλακὴν σφίσι καὶ* **ἐφόρμησιν** *παρασχεῖν.* viii. 42, 1, **πλάνησιν** *καὶ ταραχὴν παρέσχεν.* vii. 70, 6, *ἔκπληξίν τε ἅμα καὶ* **ἀποστέρησιν** *τῆς ἀκοῆς παρέχειν.*

e. With *χράομαι*:—

ii. 84, 3, *βοῇ τε χρώμενοι καὶ πρὸς ἀλλήλους* **ἀντιφυλακῇ** *τε καὶ λοιδορίᾳ.* vii. 25, 8, **ἀκροβολισμοῖς** *καὶ πείραις ἐχρῶντο.* vii. 71, 5, *πολλῇ κραυγῇ καὶ* **διακελευσμῷ** *χρώμενοι.* iv. 11, 3, *προθυμίᾳ τε πάσῃ χρώμενοι καὶ* **παρακελευσμῷ**.

f. With *καθίστημι*: —

ii. 74, 2, ἐς **ἐπιμαρτυρίαν** *κατέστη*. vii. 67, 4, ἐς **ἀπόνοιαν** *καθεστήκασιν*. iv. 26, 7, ἀφειδὴς ὁ **κατάπλους** *καθειστήκει*.

g. With *λαμβάνω* and *τρέπομαι*: —

iii. 20, 4, *τὴν μὲν οὖν* **ξυμμέτρησιν** *ἔλαβον*. iv. 87, 1, *πρὸς τοῖς ὅρκοις* **βεβαίωσιν** *λάβοιτε*. i. 11, 1, *πρὸς* **γεωργίαν** *τῆς Χερσονήσου τραπόμενοι καὶ* **λῃστείαν** *τῆς τροφῆς ἀπορίᾳ*.

Additional examples of periphrases, outside of neoterisms, may be cited as follows: —

With *ποιεῖσθαι* — i. 5, 1; 6, 1; 8, 3; 13, 1; 15, 2; 18, 3; 25, 1; 33, 1; 46, 5; 50, 2; 51, 2; 53, 1; 57, 5 (*πόλεμον*, freq.); 65, 1; 67, 3; 68, 2; 92; 121, 3; 131, 1; ii. 2, 4; 11, 1; 16, 1; 18, 1; 19, 2 (twice); 20, 3; 34, 1; 42, 1; 42, 4; 53, 2; 54, 3; 59, 3; 68, 9; 86, 6; 88, 1; 88, 3; 95, 3; iii. 4, 2; 5, 2; 10, 1; 15, 1; 22, 4; 33, 1, 3; 36, 2; 51, 2; 54, 1; 61, 1 (twice); 66, 2; 86, 4; 90, 2; 107, 1; iv. 3, 1; 5, 1 (*ἐν*); 8, 7; 13, 1; 20, 2; 29, 1; 51; 53, 2; 65, 2; 86, 6; 91; 92, 4; 114, 1, 3; 115, 1; 122, 5; 126, 1; v. 9, 2; 9, 4; 73, 4; vi. 10, 2; 32, 2; 37, 2; 52, 2; 53, 2; 69, 2; 104, 3; vii. 3, 2 (*ἐν*); 17, 1, 3; 26, 2, 3; 27, 5; 32, 2; 43, 1; 56, 2; 62, 2; 67, 4; 82, 1; 84, 3; 86, 4 (act.); viii. 8, 4; 12, 3; 16, 2; 24, 1, 2; 31, 3; 54, 4; 76, 3; 102, 2; 109, 1.

εἶναι — i. 2, 1 (cf. 12, 1 and 4); 2, 2; 10, 2; 20, 3; 32, 5 (*κίνδυνος*); 62, 3; ii. 13, 1 (*ἐσβολήν*); 13, 2 (*ἰσχύν*); 54, 4 (*νίκην*); 65, 7 (*τιμή*); 75, 1; 102, 5; iii. 44, 1 (*ἀγών*); iv. 32, 3; v. 35, 2; 38, 4; 65, 2; 68, 1; 73, 4; 78; 110, 1; vii. 85, 4.

εἶναι ἐν — i. 78, 4; 130; ii. 17, 4; 21, 3; 65, 12; iii. 74, 3; 75, 2; 79, 3; iv. 55, 1; 70, 2; v. 40, 3; vi. 26, 2; 34, 8; 46, 2; vii. 46; 55, 1; viii. 14, 1, 3. *εἶναι διὰ c. gen.* vi. 34, 2; 59, 2.

γίγνομαι — i. 51, 3; 63, 2; ii. 4, 4 (*ἐπεγένετο*); 6, 3; 11, 4; 13, 1 (*ὑποψιαν*); 14, 2; 17, 2; 21, 1; 22, 2, 3; 31, 3; 54, 4; 70, 1 (*ἐπεγεγένητο*); iii. 1, 1; 13, 2; 49, 3; 74, 1; 92, 4; iv. 8, 1; 38, 3; 44, 2; 52, 3; 61, 7; 89, 2; 116, 2; 135, 1; v. 60, 5; 64, 2; 69, 1; vi. 10, 2; 30, 1; 31, 4; 59, 1; 99, 2; vii. 4, 6; 5, 3; 34, 6; 44, 1 (*ἐν*); 50, 4; 75, 1; viii. 6, 2; 97, 2.

ἔχω — i. 2, 3; 41, 1; 57, 6 (*φυλακήν*, freq.); 97, 2; ii. 21, 1; 61, 2; 87, 1, 4; 89, 9; iii. 43, 4; 45, 7; 67, 5; v. 9, 5; vi. 46, 5; 68, 2 (twice); vii. 41, 4; 71, 2; 77, 1; viii. 44, 1; 91, 3.

ἔχω ἐν — i. 35, 4; 55, 1; ii. 18, 4; 21, 3; 59, 2; 89, 1; iii. 60, 2, 4, 5; 63, 1; 65, 5; vii. 81, 1.

παρέχω — i. 49, 4; ii. 50, 2; 84, 2; iii. 22, 2; iv. 55, 2; 112, 1; v. 67, 2; 111, 2; vi. 46, 4; 68, 1; 70, 1; vii. 24, 3; 44, 4, 6.

χράομαι — i. 134, 1; ii. 4, 2; 11, 7; iii. 3, 5; 85, 1; vi. 34, 6; 68, 1; vii. 44, 4 (twice); 71, 3; 76; 81, 5; viii. 70, 1.

καθίστημι — iii. 98, 3; iv. 96, 5, 6. καθίστημι ἐς — ii. 81, 6; iv. 68, 2; 75, 1; 100, 4; vi. 36, 2; 70, 2; vii. 75, 3.

λαμβάνω — i. 34, 3; ii. 18, 3; vii. 21, 2.

τρέπομαι — ii. 52, 3 (ἐς); v. 73, 3 (ἐς); vii. 73, 2 (πρός); 75, 4 (πρός).

φέρεται, i. 69, 1 = ἀξιοῦται.

ῥηθείσης, ii. 5, 1 = τῶν γεγενημένων ἀγγελθέντων.

χωρήσαντες, iii. 112, 7 = πανταχῶς φεύγοντες.

ἐνέπεσεν, iv. 34, 2 = ἐξεπλάγησαν ἄνθρωποι ἀήθεις κ.τ.λ. Cf. v. 66, 2.

περιειστήκει, viii. 1, 2 = ἐφοβοῦντό τε καὶ κατεπλάγησαν.

ἔπεμπον, viii. 39, 4 = ἤγγελον.

ἀποστέλλειν, iii. 13, 2 = βοηθεῖν.

The reader has probably already noticed that the preceding system of classification is substantially the same as that used by Dr. E. G. Sihler, in an article "On the Verbal Abstract Nouns in -σις in Thucydides," published in the *Transactions of the American Philological Association* for 1881, pages 96 ff. The principal reason for its employment here is an effort to show that the peculiarities of the usage reach beyond the limits recognized in that article, and to prove that Dr. Sihler is in error when he ascribes the frequent use of verbals in -σις by Thucydides to his tendency towards condensation. This statement he makes repeatedly, — first, at the very opening of the paper: "One of the most striking features of the style of Thucydides is his tendency towards condensation; and this is particularly observable in his use of verbal nouns in -σις." Again, page 97, he says: "Double compound verbs are changed into verbal nouns as well as simple compounds, and illustrate very strikingly the energy of condensation attained by the writer, however harsh the effect may be"; page 98: "The practical use of these nouns for the purpose of brachyology is very well illustrated in the

combination with a complex attributive modifier"; page 100: "This excessive striving after condensation leads Thucydides to attach a genitive objective directly to a noun in *-σις* the etymology of which does not really permit such directness, as in the phrase *ἐν ἀποβάσει τῆς γῆς*, I. 108, 5, . . . equivalent to *ἀποβαίνοντες ἐς τὴν γῆν*" (here I cannot see that the original expression is any more condensed than its equivalent, as given by Dr. Sihler); page 101: "The last construction to be considered is the periphrastic. Hitherto we have seen that these nouns serve as a means of compact statement, that they are a contrivance for condensation. Is the same thing to be said of the periphrastic construction? Is it not really an expansion? Could not Thucydides say *ἀποβαίνειν* or *ἀποβῆναι* instead of *ἀπόβασιν ποιεῖσθαι*? We must not forget that the striving after logical precision is as strong in Thucydides as that after condensation, and that nouns admit of more concise modification than verbs. The force of habit, also, doubtless told on his phraseology; it became stereotyped in many modes of expression." It is at this point that Dr. Sihler's explanation of this peculiarity of Thucydidean diction seems to me most manifestly to break down. In a careful examination of all the cases where verbals in *-σις* are used in Thucydides, I have not found a single instance where the motive of the writer seems to be a desire to attain brevity of expression. In most cases the same idea can be expressed with equal or greater conciseness in the verbal form, and where there is a slight gain in condensation I think the result is purely incidental, and not one at which Thucydides aimed. The same peculiar phraseology is to be noticed also in the case of other verbal nouns than those in *-σις*, and in his frequent use of the articular infinitive. All these phenomena should be considered in connection, if we wish to gain a true appreciation of this feature of the style of Thucydides.

The use of a verbal noun results in condensation only when it is used as a noun pure and simple, with or without attributive modifiers, under Group I., or with the possessive genitive, under Group IV., and even in these cases rarely. When its verbal force is retained, in other connections, there

is no gain in brevity. The preceding examples and paraphrases which I have given seem to me to bear out this statement. There is a distinct loss in the paraphrases from the vigor and sublimity of the original, although there may sometimes be a gain in perspicuity. The writer has reluctantly taken these liberties with the text, simply in order to illustrate a peculiarity of style. Better paraphrases, proving the same general rule, have doubtless suggested themselves to the reader, in many cases.

The true reason why Thucydides prefers the nominal to the verbal construction seems to me to be that assigned by Hermogenes, *περὶ ἰδεῶν*, in Walz, *Rhetores Graeci*, III. p. 226: *σεμνὴ λέξις ἡ ὀνομαστικὴ καὶ αὐτὰ τὰ ὀνόματα· ὀνομαστικὴν δὲ λέγω τὴν ἀπὸ τῶν ῥημάτων εἰς ὀνόματα πεποιημένην· ὡς ἐλάχιστα γὰρ ἐν σεμνότητι δεῖ χρῆσθαι τοῖς ῥήμασιν, ὥσπερ ὁ Θουκυδίδης· σχεδὸν γὰρ διόλου βούλεται ποιεῖν τοῦτο, καταφανῶς δὲ αὐτὸ ἐν τῇ τῆς στάσεως ἐκφράσει τῶν Κερκυραίων πεποίηκε.* That is, the use of these nouns is a device to attain vigor and sublimity of diction, without regard for brevity and conciseness, as their employment often results in an expansion — always so in Group V. Thucydides uses this mode of expression not only in his speeches and reflective passages, but also in narrative and description; in the latter case, chiefly where extraordinary or pathetic incidents are related. He prefers the noun to the verb, the abstract to the concrete. Traces of this usage may also be seen in the tragedians.

Class II. — Nouns formed from adjective stems, and denoting quality or condition: —

ἀνεπιστημοσύνη, v. 7, 2. *ἀπαιδευσία*, iii. 42, 1; 84, 1. *αὐτονομία*, iii. 46, 5; iv. 87, 5; viii. 21; 64, 5. *ἀχρηματία*,[1] i. 11, 1, 3. *βαρύτης*, vii. 62, 2. *βεβαιότης*, iv. 51; 66, 4; 132, 2. *βραχύτης*, i. 138, 3; iii. 42, 1. *γεμνητεία*,[1] vii. 37, 2. *εὐπρέπεια*, iii. 11, 2; 82, 8; vi. 31, 3. *εὐταξία*, vi. 72, 4. *καινότης*, iii. 38, 5. *κακοτροπία*,[1] iii. 83, 1. *ξηρότης*, vii. 12, 3. *ὀλιγανθρωπία*, i. 11, 1; iii. 93, 3. *πολυπειρία*, i. 71, 3. *πολυχειρία*,[1] ii. 77, 3. *πολυψηφία*,[1] iii. 10, 5. *πραότης*, iv. 108, 3. *σχολαιότης*,[1] ii. 18, 3. *φιλονεικία*, i. 41, 3; iii. 82, 8; v. 32, 4; vii. 28, 3; 70, 7; viii. 76, 1. *χαλεπότης*, i. 84, 3; iv. 12, 2; 33, 2. — 21

[1] Again only after B.C. 300.

Instead of an adjective qualifying a substantive, Thucydides often prefers the abstract noun corresponding to the adjective, usually with a limiting genitive. The use of the above words is an indication of this tendency. The ending *-της* is especially frequent among them. An example is iii. 38, 5, *μετὰ καινότητος μὲν λόγου* for *μετὰ καινοῦ μὲν λόγου.*

Class III. — Nouns in *-τής* (with one in *-ός*) of general signification: —

ἀκροατής, ii. 35, 2; iii. 38, 4. *ἀποδημητής*, i. 70, 4; again only in Pollux. *διαλυτής*,[1] iii. 82, 5. *εἰκαστής*,[1] i. 138, 3. *ἐπηλύτης*, i. 9, 2 (cf. *ἔπηλυς*, i. 29, 5). *ἐπιχειρητής*, viii. 96, 5. *ἐσηγητής*, viii. 48, 6. *καθαιρέτης*,[1] iv. 83, 5. *κινδυνευτής*,[1] i. 70, 3. *κωλυτής*, i. 35, 4; iii. 23, 2; v. 9, 9; viii. 50, 1; 86, 4. *μελλητής*, i. 70, 4. *νεωτεροποιός*, i. 70, 2. *ξυνδεσμώτης*, vi. 60, 2. *σωφρονιστής*, iii. 65, 3; vi. 87, 3; viii. 48, 6. *τολμητής*, i. 70, 3. —15

A fondness for these nouns is a well-known peculiarity of the style of Thucydides. Their use in periphrases should be compared with the similar employment of the abstract verbal nouns, and is an indication of the same tendency.

The following words, not neoterisms, may be compared with the preceding: —

ἀγωνιστής, iii. 37, 4. *διαλλακτής*, iv. 60, 1; 64, 4. *ἐπαινέτης*, ii. 41, 4. *ἐραστής*, ii. 43, 1; vi. 54, 2. *θεατής*, iii. 38, 4, 7. *κριτής*, i. 120, 2; iii. 37, 4; 56, 3; v. 86. (*κριτὴν εἶναι* = *κρίνειν.*) *μηνυτής*, i. 132, 5 (twice); iii. 2, 2; viii. 50, 3. (*μηνυτὴς γίγνεται* = *μηνύει.*) *ξυνωμότης*, vi. 57, 2. *πλεονέκτης*, i. 40, 1. *ποριστής*, viii. 48, 6. *προδότης*, iii. 9, 1; 40, 7. *σοφιστής*, iii. 38, 7. *ὑπερόπτης*, iii. 38, 5. *ὑπόπτης*, vi. 60, 1.

Class IV. — Various nouns, of specific and professional signification, applied to persons: —

ἀντιστράτηγος, vii. 86, 2. *ἁρμοστής*, viii. 5, 2. *αὐτερέτης*, i. 10, 4; iii. 18, 4; vi. 91, 4. *διάγγελος*, vii. 73, 3. *ἐθελοπρόξενος*, iii. 70, 3. *ἔκδρομος*, iv. 125, 3. *ἐνωμοτάρχης*, v. 66, 3. *ἐπιδημιουργός*, i. 56. *θεσμοφύλαξ*, v. 47, 9, in a treaty. *κολυμβητής*, iv. 26, 8; vii. 25, 7.

[1] Again only after B.C. 300.

Κυθηροδίκης, iv. 53, 2. λογογράφος, i. 21, 1. ναυπηγός, i. 13, 3. ξεναγός, ii. 75, 3. ξύμπρεσβυς, i. 90, 5; 91, 3. ξυμφύλαξ, v. 80, 3. ξύσκηνος, vii. 75, 4. ὅμαιχμος, iii. 58, 4; again only in Hesychius, but ὁμαιχμία occurs in both Herodotus and Thucydides. πεντακοσιομέδιμνος, iii. 16, 1. πεντηκοντήρ, v. 66, 3. περίνεως,[1] i. 10, 4. περιπολάρχης, viii. 92, 2. πρεσβευτής, iii. 92, 2; v. 4, 1; 61, 2; vi. 81; viii. 5, 4; [77;] 85, 2; [86, 1]. πρόεδρος, iii. 25, 1; viii. 67, 3. πρόσκωπος,[1] i. 10, 4; προφύλαξ, iii. 112, 4. πρωτοστάτης, v. 71, 1. σαλπιγκτής, vi. 69, 2. — 28

Class V. — Various names of concrete things:

ἀκάτιον, i. 29, 3; iv. 67, 3, 4. ἀκροτελεύτιον, ii. 17, 1. διαβατήρια, τά, v. 54, 2; 55, 3; 116, 1. ζάγκλον, vi. 4, 5. καταγώγιον, iii. 68, 3. κάχληξ,[1] iv. 26, 2. κελήτιον, i. 53, 1; iv. 120, 2. κηπίον,[1] ii. 62, 3 (used figuratively — "appendage"). μεταπύργιον, iii. 22, 3; 23, 1. νησίδιον, vi, 2, 6; vii. 23, 4; viii. 11, 1. ξυνοίκια, τά, ii. 15, 2. παρεξειρεσία,[1] iv. 12, 1; vii. 34, 5; 40, 5. πεντηκοστύς, v. 68, 3 (twice). περίορθρον,[1] ii. 3, 4. περιπόλιον, iii. 99; vi. 45; vii. 48, 5. πλινθίον, vi. 88, 6. ῥύαξ, iii. 116, 1; iv. 96, 2. σκηνίδιον, vi. 37, 2. στυράκιον, ii. 4, 3. τεσσαρακοστή, viii. 101, 1. τρύγητος,[1] iv. 84, 1. ὑπηρέσιον, ii. 93, 2. — 22

In this class the diminutives in *-ιον* are especially to be noted.

Total number of nouns — 330.

Verbs.

Class I. — With prepositional prefix: —

ἀναλογίζομαι, v. 7, 2; viii. 83, 3. ἀναρρώννυμι,[1] vii. 46. ἀνερεθίζω, ii. 21, 3. ἀνθέλκω, iv. 14, 2. ἀνθησσάομαι,[1] iv. 19, 3. ἀνθορμέω,[1] ii. 86, 5; vii. 19, 5; 31, 4; 34, 1; viii. 87, 4. ἀνθυπάγω,[1] iii. 70, 4. ἀνθυποπτεύομαι,[1] iii. 43, 3. ἀνολοφύρομαι, viii. 81, 2. ἀνταιτέω,[1] iv. 19, 1. ἀνταναμένω,[2] iii. 12, 2. ἀντάνειμι,[1] ii. 75, 6. ἀνταξιόω,[1] vi. 16, 4. ἀνταπαιτέω,[1] iii. 58, 1; v. 17, 2. ἀνταποφαίνω,[1] iii. 38, 2; iii. 67, 3. ἀντεκπλέω,[1] iv. 13, 3. ἀντελπίζω,[1] i. 70, 7. ἀντεμβιβάζω, vii. 13, 2. ἀντεπάγω,[1] iv. 124, 3. ἀντεπανάγομαι,[2] iv. 25, 1. ἀντέπειμι,[1] iv. 33, 2; 96, 1; vi. 69, 1; vii. 4, 3; 6, 1. ἀντεπεξάγω,[1] viii. 104, 4. ἀντεπέξειμι, vii. 37, 3; 42, 6. ἀντεπεξελαύνω,[2] iv. 72, 3. ἀντεπεξέρχομαι,[1] iv. 131, 1. ἀντεπιβουλεύω,[1] i.

[1] Again only after B.C. 300. [2] Only here.

33, 4; iii. 12, 3; vi. 87, 5. ἀντεπιπλέω, i. 50, 4; 54, 2; again only in Pollux. ἀντεπιτάσσω, i. 135, 1. ἀντεπιτειχίζομαι,[2] i. 142, 3. ἀντεπιτίθημι, i. 129, 1. ἀντιβάλλω,[1] vii. 25, 6. ἀντιβοηθέω, vi. 18, 1; vii. 58, 1. ἀντιγράφομαι, i. 129, 2. ἀντικελεύω, i. 128, 1; 139, 1. ἀντικρούω, vi. 46, 2. ἀντιμάχομαι, iv. 68, 2. ἀντιμέλλω,[2] iii. 12, 3. ἀντιναυπηγέω,[2] vii. 36, 3; 62, 3. ἀντιπαρακαλέω, vi. 86, 5. ἀντιπαρακελεύομαι, vi. 13, 1. ἀντιπαραλυπέω, iv. 80, 1. ἀντιπαραπλέω,[2] ii. 83, 3. ἀντιπαρασκευάζομαι, i. 80, 4; v. 59, 2; vii. 3, 2. ἀντιπαρατάσσομαι, i. 48, 3; 63, 2; v. 9, 4; vi. 98, 3; vii. 5, 1; 37, 3. ἀντιπαρέχω, vi. 21. ἀντιπαταγέω,[1] iii. 22, 1. ἀντιπληρόω, vii. 22, 2; viii. 17, 1. ἀντιποιέομαι, i. 28, 2; iv. 122, 4. (The active occurs earlier.) ἀντιπολεμέω, i. 23, 2; iii. 39, 2. ἀντιπολιορκέω,[1] vii. 28, 3. ἀντιπρεσβεύομαι,[1] vi. 75, 3. ἀντιπρόειμι,[1] vi. 66, 3. ἀντισόομαι,[1] iii. 11, 1. ἀντισχυρίζομαι,[1] iii. 44, 3. ἀντιτολμάω,[1] ii. 89, 6; vii. 21, 3. ἀντοικτίζω, iii. 40, 3 (cf. ἀντοικτίρω, Eur. *Ion* 312). ἀντοφείλω,[2] ii. 40, 4. ἀπαλγέω,[1] ii. 61, 4. ἀπαυτομολέω,[1] vii. 75, 5. ἀπιάλλην, v. 77, 8; Doric verb in a treaty. ἀπισχυρίζομαι,[1] i. 140, 5. ἀποδέω, ii. 13, 3; iv. 38, 5. ἀποζάω,[1] i. 2, 2. ἀποικοδομέω, i. 134, 2; vii. 73, 1. ἀποκολυμβάω, iv. 25, 4. ἀπολοφύρομαι, ii. 46, 2. ἀπομονόομαι, iii. 28, 1. ἀπονοέομαι, vii. 81, 5. ἀποσαλεύω, i. 137, 2. ἀποσιμόω,[1] iv. 25, 5. ἀποτολμάω, vii. 67, 1. διαβαδίζω,[1] vi. 101, 3. διαβουλεύω, ii. 5, 5; vi. 34, 6; vii. 50, 4. διαδικαιόω,[1] iv. 106, 2. διαζώννυμι, i. 6, 5. διαθορυβέω,[1] v. 29, 3. διαθροέω, vi. 46, 4; viii. 91, 1. διακηρυκεύομαι,[1] iv. 38, 2. διαμέλλω, i. 71, 1; 142, 1; iv. 27, 4; vi. 25, 1; 49, 4; vii. 40, 4; 49, 4; viii. 40, 1; 54, 4; 87, 4. διαμέμφομαι, viii. 89, 2. διανίστημι, iv. 128, 5. διαπίμπλημι, vii. 85, 3. διαπολιορκέω,[2] iii. 17, 3. διασταυρόομαι,[1] vi. 97, 2. διατρέφομαι, iv. 39, 2. διαφυγγάνω, vii. 44, 8. διαχειμάζω, vi. 72, 1; 74, 2; 88, 5; vii. 42, 3. διεγγυάομαι, iii. 70, 1. διεορτάζω,[1] viii. 9, 1. διοικοδομέω, iv. 69, 2; viii. 90, 5. ἐγκαθορμίζομαι,[1] iv. 1, 4. ἐγκαταλαμβάνω, iii. 33, 3; iv. 8, 8; 19, 2; 35, 2; 39, 2; 116, 1; v. 3, 1; vii. 24, 2. ἐγκαταλέγω, i. 93, 2. ἐγκατοικοδομέω, iii. 18, 4. ἐκκάμνω,[1] ii. 51, 5. ἐκκολάπτω, i. 132, 3. ἐκπλήγνυμι, iv. 125, 1; the form πλήσσω is more common. ἐκπολεμέω, vi. 91, 5. (Boehme and Stahl emend to ἐκπολεμόω.) ἐκπολιορκέω, i. 94, 2; 117, 3; 131, 1; 134, 2; iii. 94, 2; iv. 8, 8; 19, 1; 26, 4; v. 32, 1; vii. 14, 3; 75, 5. ἐκστρατοπεδεύομαι, iv. 129, 3. ἐκτεχνάομαι,[2] vi. 46, 3. ἐκτρυχόω, iii. 93, 2; vii. 48, 2. ἐκχρηματίζομαι,[1] viii. 87, 3. ἐλλαμπρύνομαι,[1] vi. 12, 2. ἐμβοάω, ii. 92, 1; iv. 34, 1; 112, 1. ἐμπαρέχω,[1] vi. 12, 2; vii. 56, 3. ἐμπολιτεύω, iv. 103, 4; 106, 1. ἐμφράσσω, iv. 8, 5; vii. 34, 2. ἐμφρουρέω,[1] iv. 110, 2; viii. 60, 1. ἐναποκλάομαι, iv. 34, 3. ἐνδοιάζω,[1] i. 36, 1; 122, 3; vi. 91, 4. ἐνεδρεύω, iv. 67, 2. ἐνείλλω,[1] ii. 76, 1. ἐνευδαιμονέω,[1] ii. 44, 1. ἐνναυπηγέομαι,[2] i. 13, 2 (*v. l.*). ἐντειχίζομαι, vi.

[1] Again only after B.C. 300. [2] Only here.

90, 3. ἐντελευτάω,[1] ii. 44, 1. ἐξαργυρίζω, viii. 81, 3. ἐξοικέω, ii. 17, 1. ἐπαληθεύω,[1] iv. 85, 1; viii. 52. ἐπαναβιβάζω,[1] iii. 23, 1. ἐπανεῖπον,[1] vi. 60, 4. ἐπανισόω, viii. 57, 2. ἐπαυλίζομαι,[1] iii. 5, 2; iv. 134, 2. ἐπαυξάνω, ii. 36, 3; vii. 70, 7. ἐπεκβαίνω, i. 49, 5; viii. 105, 1. ἐπεκβοηθέω,[2] vii. 53, 2; viii. 55, 3. ἐπεκθέω, iv. 34, 1; v. 9, 7. ἐπεκπλέω, vii. 37, 2. ἐπεξάγω,[1] ii. 21, 3; v. 71, 3; vii. 52, 2. ἐπεσβαίνω, ii. 90, 6; iv. 14, 2. ἐπεσπλέω, iv. 13, 3; vi. 2, 6. ἐπιβιόω, ii. 65, 6; v. 26, 5. ἐπιδιαφέρομαι,[2] viii. 8, 3. ἐπιθειάζω, ii. 75, 1; viii. 53, 2. ἐπικαθαιρέω,[2] viii. 20, 2. ἐπικατάγομαι,[1] iii. 49, 4; viii. 28, 1. ἐπικαταδαρθάνω, iv. 133, 2. ἐπικαταλαμβάνω, ii. 90, 5; iii. 111, 2. ἐπικάτειμι,[2] ii. 49, 6. ἐπικλάομαι,[1] iii. 59, 1; 67, 2; iv. 37, 1. ἐπικομπέω, iv. 126, 6; viii. 81, 3. ἐπιμαχέω,[1] v. 27, 2. ἐπιμεταπέμπομαι,[2] vi. 21; vii. 7, 3. ἐπιπαρανέω,[2] ii. 77, 3. ἐπιπάρειμι (εἰμί), i. 61, 1. (Classen, Stahl, Van Herwerden, and Boehme adopt Ullrich's correction, ἐπιπαριόντας.) ἐπιπάρειμι, iv. 94, 2; 108, 3; v. 10, 8; vi. 67, 3; vii. 76. ἐπιπληρόομαι, vii. 14, 2. ἐπιταλαιπωρέω, i. 123, 1. ἐπιταχύνω,[1] iv. 47, 3. ἐπιτειχίζω, i. 142, 4; vii. 47, 4. ἐπιχειμάζω, i. 89, 2. ἐποικοδομέω, vii. 4, 3. ἐποφείλω,[1] viii. 5, 5. ἐσνέω, iv. 26, 8. ἐσοικοδομέω, ii. 75, 4. ἐστρέχω, iv. 67, 5; 111, 1. ἐφαιρέομαι,[1] iv. 38, 1 (twice). ἐφορμίζομαι, iv. 8, 5. ἐφυστερίζω,[1] iii. 82, 3. καταβυρσόω,[1] vii. 65, 2. καταδαμάζομαι, vii. 81, 5. καταθέω, iii. 97, 3; vii. 27, 4. κατακολπίζω,[1] viii. 92, 3. κατακολυμβάω, vii. 25, 6. κατακομίζω, iv. 67, 3; vi. 88, 4. καταπολεμέω, ii. 7, 3; iv. 1, 2; 86, 5; vi. 16, 2; 90, 3. κατασείω, ii. 76, 4. καταφωράω, i. 82, 1; viii. 87, 5. μετακαλέω, viii. 11, 3. μετατάσσομαι, i. 95, 4. μετεμβιβάζω,[1] viii. 74, 2. ξυγκαταδιώκομαι,[2] viii. 28, 1. ξυγκαταδουλόω, iii. 64, 3; viii. 46, 3. ξυγκαταλαμβάνω, vii. 26, 3. ξυγκαταλείπω,[2] v. 75, 6. ξυγκαταλύω, viii. 68, 1, 4. ξυγκατανέμομαι,[1] vi. 4, 5. ξυγκατασκευάζω, i. 93, 4. ξυγκαταστρέφομαι, vi. 69, 3. ξυγκινδυνεύω, i. 32, 4; viii. 22, 1; 24, 5. ξυγκοινόομαι,[1] viii. 75, 3. ξυγκτάομαι, vi. 69, 3; vii. 57, 1. ξυμπαρακομίζω,[1] viii. 39, 4; 41, 1. ξυμπολιτεύω, vi. 4, 1; viii. 47, 2; 73, 6. ξυμπορίζω, vii. 20, 2; viii. 1, 3; 4. ξυμπρεσβεύομαι, iii. 92, 3; v. 44, 2. ξυμπροθυμέομαι, ii. 80, 3; viii. 1, 1; 2, 1. ξυμφοβέομαι,[1] vi. 101, 5. ξυναγορεύω, vi. 6, 3; vii. 49, 3; viii. 84, 2. ξυναδικέω, i. 37, 4; 39, 2. ξυναναπείθω, vi. 88, 8. ξυναπονεύω,[1] vii. 71, 3. ξυναποστέλλω, vi. 88, 8. ξυναφαιρέομαι, viii. 92, 6. ξυνδιαβαίνω, vi. 101, 6. ξυνδιαβάλλω, vi. 44, 1; 61, 6. ξυνδιαγιγνώσκω,[1] ii. 64, 1. ξυνδιαιτάομαι, ii. 50, 2. ξυνδιασῴζω, iv. 62, 2; vi. 89, 6; vii. 57, 1. ξυνδιώκω, i. 135, 3; viii. 17, 3. ξυνεθίζομαι, iv. 34, 1. ξυνέξειμι, iii. 113, 1. ξυνεπάγω,[1] iii. 11, 3; iv. 1, 3; 79, 2; 84, 2. ξυνεπαιτιάομαι,[1] i. 135, 2. ξυνεπαμύνω,[1] vi. 56, 2. ξυνέπειμι,[2] iii. 63, 2. ξυνεπιμελέομαι, viii. 39, 2. ξυνεπιστρατεύω, v. 48, 2. ξυνεπιτίθημι, i. 23, 3; iii. 54, 3; vi. 10, 4; 17, 6; 56, 2. ξυνεφί-

[1] Again only after B.C. 300. [2] Only here.

στημι, ii. 75, 3. ξυνοικοδομέομαι,[1] i. 93, 5. ξυντειχίζω, iv. 57, 2; vii. 7, 1. ξυρράσσω, viii. 96, 2 (cf. i. 66, ξυνερρώγει). ξυσκοτάζω, i. 51, 2; vii. 73, 3. ξυστασιάζω, iv. 86, 4. παραδυναστεύω,[1] ii. 97, 3. παραθαρσύνω, iv. 115, 1; v. 4, 6; 8, 5; vii. 2, 2; viii. 77. παρακαταλείπω,[1] vi. 7, 1. παρακαταπήγνυμι,[1] iv. 90, 2. παρακατέχω,[1] viii. 93, 2. παραλυπέω, ii. 51, 1; iv. 89, 2. παρανίσχω,[1] iii. 22, 8. παροικέω, i. 71, 2; iii. 93, 2; vi. 82, 2. παροικοδομέω, ii. 75, 2; vii. 6, 1, 4; 11, 3. παρορύσσω, vi. 101, 2. περικλύζομαι, vi. 3, 2. περικομίζω,[1] iii. 81, 2; vii. 9. περικόπτω, vi. 27, 1. περιλιμνάζω,[1] ii. 102, 2. περιορμέω,[1] iv. 23, 2; 26, 7. περιορμίζομαι, iii. 6, 1. περιπίμπρημι, iii. 98, 2. περισταυρόω, ii. 75, 1. περιφρουρέομαι, iii. 21, 4. περιωθέομαι, iii. 57, 4; 67, 6. προαγγέλλομαι, vii. 65, 1. προαγωνίζομαι, iv. 126, 3. προαισθάνομαι, i. 136, 1; ii. 93, 3; iii. 38, 6; 83, 4; 102, 3; 112, 3; v. 58, 1; viii. 16, 2; 51, 1; 79, 3. προαμύνομαι,[1] iii. 12, 3; vi. 38, 4. προαναβαίνω,[1] iii. 112, 1. προανάγομαι,[1] viii. 11, 3. προαναλίσκω, i. 141, 5; vii. 81, 5. προαναχωρέω,[1] iv. 125, 2. προανέχω,[1] vii. 34, 2 (*v. l.*). προαπαντάω,[1] i. 69, 5; iv. 92, 5; vi. 42. προαπέρχομαι, iii. 17, 3; iv. 125, 1. προαποπέμπομαι, iii. 25, 1. προαποστέλλω, iii. 5, 4; 112, 1; iv. 77, 1. προαποχωρέω,[1] iv. 90, 4. προαφικνέομαι,[1] iv. 2, 2; viii. 100, 4. προαφίσταμαι, iii. 12, 2. προδηλόω,[1] i. 130; vi. 34, 7. προδιαβάλλω, vi. 75, 4. προδιαγιγνώσκω,[1] i. 78, 1; v. 38, 3. προδιαφθείρομαι, i. 119; vi. 78, 1. προδιώκω, vi. 70, 3. προδοκέω, iii. 40, 2; vii. 18, 1. προεκθέω,[1] vii. 30, 2. προεξανάγομαι,[2] vii. 70, 1 (*v. l.*). προέξειμι,[1] iii. 1, 1. προεξέρχομαι,[1] vii. 74, 2. προεπαινέω, iii. 38, 6. προεπανασείομαι,[2] v. 17, 2. προεπιβουλεύω,[1] i. 33, 4; iii. 83, 3. προεπιχειρέω,[1] vi. 34, 7. προκαθίστημι, ii. 2, 3. προκαταλαμβάνω, i. 33, 3; 36, 3; 57, 6; ii. 2, 3; iii. 2, 2; 3, 1; 46, 6; 110, 2; 112, 1, 6; iv. 89, 2; 104, 4; 127, 2; v. 30, 1; vi. 18, 2; 99, 2. προκατάρχομαι,[1] i. 25, 4. προκαταφεύγω,[1] i. 134, 1; ii. 91, 1; iii. 78, 3. προκινδυνεύω, i. 73, 4; vii. 56, 3. προκτάομαι,[1] ii. 62, 3. προλοχίζω,[1] ii. 81, 5; iii. 110, 2; 112, 6. προνικάω, ii. 89, 2, 5. προξυγγίγνομαι,[1] viii. 14, 1. προορμίζω,[2] vii. 38, 2. προπαραβάλλομαι,[1] vii. 5, 1. προπαρασκευάζω, i. 57, 1; 68, 3; ii. 88, 2. προσαναιρέομαι, vii. 28, 3. προσάνειμι,[1] vii. 44, 3. προσαποστέλλω,[1] iv. 108, 6. προσαφικνέομαι, viii. 30, 1. προσαφίστημι,[2] iv. 117, 1. προσεπεξευρίσκω,[1] ii. 76, 3. προσεπιστέλλω, i. 132, 5; ii. 85, 5. προσθέω, iv. 33, 2. προσιππεύω,[1] ii. 79, 6. προσκαθέζομαι, i. 11, 2; 26, 5; 61, 3; 126, 7; 134, 2; v. 61, 4. προσκαταλείπω,[1] ii. 36, 2; iv. 62, 3. προσκατηγορέω, iii. 42, 3. προσκηρυκεύομαι, iv. 118, 2. προσκομίζω, i. 50, 3; 51, 4; 54, 2; iv. 24, 1; 115, 2. προσμεταπέμπομαι, ii. 100, 5; viii. 71, 1. προσνέω, iii. 112, 7. προσξυνοικέω,[2] vi. 2, 3. προσοικέω, i. 24, 1; iv. 103, 4; v. 51, 2. προσοικοδομέω, ii. 76, 3; vi. 54, 7. προσολοφύρομαι,[1] viii. 66, 4. προσπαρακαλέω,[1]

[1] Again only after B.C. 300. [2] Only here.

i. 67, 3; ii. 68, 7; viii. 98, 2. *προσπολεμέω*, vii. 51, 1; viii. 96, 5 (twice). *προσπολεμόομαι*,[1] iii. 3, 1. *προσσταυρόω*,[2] iv. 9, 1. *προσταυρόω*,[1] vi. 75, 1. *προστειχίζομαι*,[1] vi. 3, 2. *προ(σ)τελέω*, vi. 31, 5. *προτιμωρέω*,[1] i. 74, 2; vi. 57, 3. *προτολμάομαι*,[1] iii. 84, 1. *προϋπάρχω*, i. 138, 2; ii. 85, 3; iii. 40, 5; iv. 126, 6; v. 83, 2. *ὑπαναχωρέω*,[1] i. 51, 1. *ὑπάπειμι*,[1] iii. 111, 1; v. 9, 6. *ὑπενδίδωμι*, ii. 64, 3. *ὑπεξανάγομαι*,[2] iii. 74, 3. *ὑπεραυχέω*,[1] iv. 19, 3. *ὑπερβιάζομαι*,[1] ii. 52, 3. *ὑπερφαίνομαι*, iv. 93, 3; 96, 5. *ὑποθορυβέω*,[1] iv. 28, 1. *ὑπομίγνυμι*, viii. 102, 1. *ὑπονίφω*, iii. 23, 5; iv. 103, 2. *ὑποσημαίνω*, i. 82, 3; vi. 32, 1. *ὑποτειχίζω*,[1] vi. 99, 2. *ὑποτοπεύω* (*v.l.*), v. 35, 4; viii. 76, 2. *ὑφοράομαι*, iii. 40, 6. *ὑφορμίζομαι*,[1] ii. 83, 3. —323

Many of the prepositional compounds given above as occurring for the first time in extant Greek literature in Thucydides, must have been in common use before their employment by him, as is shown by their everyday character and by their similarity to other compounds which we do find earlier. Many of them, however, especially the more unusual, are probably creations of Thucydides. In the preceding list, 192 simple verbs are represented, of which the following are the most noteworthy examples: —

Compounds of *ἄγω* with *ἀνθυπ-*, *ἀντεπ-*, *ἀντεπαν-*, *ἀντεπεξ-*, *ἐπεξ-*, *ἐπικατ-*, *ξυνεπ-*, *προαν-*, *προεξαν-*, *ὑπεξαν-*; of *αἱρέω* with *ἐπικαθ-*, *ἐφ-*, *ξυναφ-*, *προσαν-*; of *βαίνω* with *ἐπεκ-*, *ἐπεσ-*, *ξυνδια-*, *προανα-*; of *βάλλω* with *ἀντι-*, *ξυνδια-*, *προδια-*, *προπαρα-*; of *εἶμι* with *ἀνταν-*, *ἀντεπ-*, *ἀντεπεξ-*, *ἀντιπρο-*, *ἐπικατ-*, *ἐπιπαρ-*, *ξυνεξ-*, *ξυνεπ-*, *προεξ-*, *προσαν-*, *ὑπαπ-*; of *οἰκοδομέω* with *ἀπ-*, *δι-*, *ἐγκατ-*, *ἐπ-*, *ἐσ-*, *ξυν-*, *παρ-*, *προσ-*; of *ὁρμίζω* with *ἐγκαθ-*, *ἐφ-*, *περι-*, *προ-*, *ὑφ-*; of *πλέω* with *ἀντεκ-*, *ἀντεπι-*, *ἀντιπαρα-*, *ἐπεκ-*, *ἐπεσ-*; of *τειχίζω* with *ἀντεπι-*, *ἐν-*, *ἐπι-*, *ξυν-*, *προσ-*, *ὑπο-*.

In Thucydides we meet with a greater number and variety of verbs compounded with prepositional prefixes, and of nouns derived therefrom, than in other Attic writers. He often uses two prepositions in the formation of these compounds, and also employs the following ten triprothetic verbs: *ἀντεπανάγομαι*, *ἀντεπεξάγω*, *ἀντεπέξειμι*, *ἀντεπεξελαύνω*, *ἀντεπεξέρχομαι*, *ξυνεπανίστημι* (i. 132, 4), *προεξανάγομαι*, *προεπανασείω*,

[1] Again only after B.C. 300. [2] Only here.

[illegible] The above are all neuter-sms, with the exception of [illegible], which occurs in Herodotus. The use of Thucydides [illegible] many and so varied prepositional compounds appears to me to be an indication of the effort which he makes to be precise and logical in expressing the relations between ideas.

Especially striking is the use which Thucydides makes of [illegible], and [illegible] as prefixes. The following list of [illegible]-compounds in his history shows the neuterisms, which are distinguished by heavy-faced type, to be in the majority:—

[illegible]

The most noteworthy examples of the [illegible]-compounds may be classified according to their signification as follows, although it is difficult to draw any precise line of demarcation.

Denoting opposition, hostility — i. 29, 4; 80, 4; 141, 6; ii. 89, 6; 91, 4; iii. 22, 1; 38, 2; 39, 2; 67, 3; 84, 1; 90, 1; iv. 13, 3; 25, 1; 68, 2; 124, 2; v. 8, 2; 59, 2; vi. 24, 4; 46, 2; vii. 21, 3; 53, 4; 64, 4; 70, 3; 86, 2.

[1] ἅπαξ εἰρημένον.

"In (re)turn"—i. 33, 4; 41, 1; 43, 2; 50, 4 (corresponding to ἐπέπλεον above); 54, 1 (corresponding to ἔστησαν above); 54, 2; 70, 7; 120, 2; 128, 1; 129, 1, 2; 135, 1; 139, 1; 142, 3 (corresponding to ἐπιτείχισις above); 143, 4; ii. 13, 5; 40, 4; 49, 7; 61, 4; 65, 9; iii. 12, 2, 3; 40, 3, 7; 43, 3; 44, 3 (corresponding to ἰσχυρίζεται above); 58, 1; 61, 2; 63, 4; 66, 2, 3; 67, 3; 70, 4 (corresponding to ὑπάγουσιν above); 82, 7; iv. 19, 3; 33, 2 (corresponding to ἐπῇσαν above); 72, 3; 80, 1; 81, 2; 96, 1 (corresponding to ἐπῇσαν above); 124, 3; 131, 1; v. 6, 3; 17, 2; vi. 13, 1 (corresponding to παρακελευστοὺς above); 16, 4; 18, 1 (ἀντιβοηθῶσι); 21, 1; 66, 3; 69, 1 (corresponding to ἐπελθεῖν above); 75, 3 (corresponding to πρεσβεύεσθαι above); 86, 5 (corresponding to παρακαλεῖν above); 87, 5; vii. 4, 3 (corresponding to ἐπῄει above); 6, 1; 25, 6; 28, 3 (corresponding to πολιορκουμένους above); 36, 3; 37, 3; 42, 6; 58, 1; 67, 2; 69, 1; viii. 104, 4.

"Mutually"—i. 23, 2; 30, 4 (ἀντικαθεζόμενοι); 48, 3; ii. 84, 3; 86, 5; v. 55, 1.

"Over against"—ii. 75, 6; 77, 1; 83, 3; 85, 2; iii. 11, 1.

"Instead"—vi. 4, 6; vii. 13, 2 (ἀντεμβιβάσαι).

The principal reason why Thucydides uses so many *ἀντί*-compounds, of which Herodotus employs only 36, appears to be his fondness for antithesis and the balancing of ideas.

Thucydides often uses *ἐπί* in composition, with the force of "in addition" or "afterward." Examples are *ἐπαναβιβάζω, ἐπιβιόω, ἐπιδιαφέρομαι, ἐπικαθαιρέω, ἐπικατάγομαι, ἐπιμεταπέμπομαι, ἐπιπαρανέω, ἐπιπληρόομαι, ἐπιταλαιπωρέω, ἐποφείλω, ἐφαιρέομαι, ἐπεξέτασις, ἐπισπονδή*, and *ἐπιτέχνησις*, as cited above, and *ἐπιμανθάνω*, i. 138, 3; *ἐπικτάομαι*, i. 144, 1; iv. 61, 1.

Examples of the use of *πρό*-compounds may be found by reference to the lists. The force of the prefix is generally temporal, but sometimes local.

Class II.—Compound denominatives:—

ἀγωνοθετέω, iii. 38, 4. *ἀνδραγαθίζομαι*, ii. 63, 2; iii. 40, 4. *ἀργυρολογέω*, ii. 69, 1; iii. 19, 2; viii. 3. 1. *ἀριστοποιέομαι*, iv. 30, 2; vii. 39, 2; viii. 95, 3; 101, 2, 3; 108, 4; cf. vii. 40, 1. *ἀρχαιολογέω*,[1] vii. 69, 2. *αὐτονομέομαι*, i. 144, 2; ii. 72, 1; vi. 84, 3; viii. 91, 3. *αὐτοσχεδιάζω*, i.

[1] Again only after B.C. 300.

138, 3. βοιωταρχέω,[1] ii. 2, 1; iv. 91. δειπνοποιέομαι, iv. 103, 1; viii. 101, 2. δυσανασχετέω,[1] vii. 71, 6. εὐπραγέω, ii. 60, 2; vi. 16, 4. εὐτακτέω, viii. 1, 4. ἱπποκρατέομαι,[1] vi. 71, 2. ἱππομαχέω, iv. 124, 3. ἰσομοιρέω, vi. 16, 4; 39, 1. ἰσονομέομαι,[1] vi. 38, 5. κακοπραγέω, ii. 43, 5; iv. 55, 2. κακοτυχέω,[1] ii. 60, 3. καλλιεπέομαι, vi. 83, 2. λιθοφορέω, vi. 98, 3; again only in Pollux. λογοποιέω, vi. 38, 1. ναυκρατέω, vii. 60, 2. ξενοτροφέω, vii. 48, 5. ὁμογνωμονέω, ii. 97, 6. ὁμονοέω, viii. 75, 2. πολυανδρέω,[1] vi. 17, 2. σιδηροφορέω, i. 5, 3; 6, 1. σιτοδοτέομαι,[1] iv. 39, 2. ταχυναυτέω, vi. 31, 3; 34, 5. φιλοδικέω, i. 77, 1. φιλοκαλέω,[1] ii. 40, 1. φιλοκρινέω,[1] vi. 18, 2 (or φυλοκρινέω). φιλονεικέω, iii. 82, 8; iv. 64, 1; v. 43, 2; 111, 4; vii. 71, 1. —33

Class III. — Simple denominatives: —

ἀττικίζω, iii. 62, 2; viii. 87, 1. δεινόω,[1] viii. 74, 3. δημοσιόω, iii. 68, 3. διπλασιόομαι,[1] i. 69, 4. ἑλληνίζομαι, ii. 68, 5. ἠπειρόομαι, ii. 102, 3. θαλασσεύω,[1] vii. 12, 3. θειάζω,[1] viii. 1, 1. θωρακίζω, ii. 100, 6. ἱερόομαι, v. 1. κεφαλαιόω, iii. 67, 7; vi. 91, 7; viii. 53, 1. κυματόομαι,[1] iii. 89, 2. λῃστεύω, iv. 2, 3; 45, 2; 66, 1; 76, 5; v. 14, 3; vii. 18, 3. μελιτόομαι,[1] iv. 26, 8. ὁπλιτεύω, vi. 91, 4; viii. 73, 4. ὀστρακίζομαι, i. 135, 3; viii. 73, 3. πολεμόομαι,[1] i. 36, 1; 57, 2, 3; v. 98. σιδηρόομαι, iv. 100, 2. σταυρόω,[1] vi. 100, 1; vii. 25, 7. τεκμηριόω,[1] i. 3, 3; 9, 3; iii. 104, 6. ὑστερίζω, vi. 69, 1. φρυκτωρέομαι, iii. 80, 2. —22

Class IV. — Desideratives: —

ἀπαλλαξείω,[1] i. 95, 6; iii. 84, 1; viii. 89, 2 (*v. l.*). ναυμαχησείω, viii. 79, 3; again only in Suidas and Photius. ξυμβασείω,[2] viii. 56, 3. παραδωσείω,[2] iv. 28, 2. πολεμησείω,[1] i. 33, 3. —5

These forms seem to be a peculiarity of the Old Attic dialect. Marcellinus, 52, characterizes them as archaic, and Moeris, 189, has the following comment: κνησείειν Ἀττικῶς, κνηστικῶς ἔχειν Ἑλληνικῶς.

Total number of verbs — 383.

Adjectives.

Class I. — With *a*-privative: —

ἀβασίλευτος, ii. 80, 5 (twice). ἄγραφος, i. 40, 2; ii. 37, 3; 43, 3. ἀήσσητος, vi. 70, 3; vii. 44, 3. ἄκυρος, iii. 37, 3. ἄληπτος, i. 37, 5; 82, 4; 143, 5. ἀμάρτυρος, ii. 41, 4. ἀναμφισβήτητος, i. 132, 5. ἀναναγώ-

[1] Again only after B.C. 300. [2] Only here.

νιστος,[1] ii. 45, 1; iv. 92, 7. ἀνέκβατος,[1] iii. 98, 1. ἀνέλεγκτος, v. 85; vi. 53, 2. ἀνεξεύρετος, iii. 87, 3. ἀνεπιβούλευτος,[1] iii. 37, 2. ἀνεπιεικής,[1] iii. 66, 2. ἀνεπίτακτος,[1] vii. 69, 2. ἀνεχέγγυος, iv. 55, 2; again only in Hesychius. ἀνύποπτος, iii. 43, 2. ἀξυγκρότητος,[1] viii. 95, 2. ἀξύμβατος,[1] iii. 46, 3. ἀξύντακτος, vi. 72, 4. ἄοπλος, iv. 9, 2; 94, 1. ἀόριστος, i. 139, 2. ἀπαράκλητος,[1] ii. 98, 3. ἀπερίοπτος,[1] i. 41, 2. ἀπερίσκεπτος,[1] iv. 108, 4. ἄπλους, vii. 34, 5, 7. ἀπρεπής, ii. 36, 4; iii. 57, 1; 67, 4; v. 46, 1; 111, 4; vi. 11, 6; vii. 68, 2. ἀπροφύλακτος,[1] iv. 55, 1. ἄρρωστος, viii. 83, 2. ἀσέληνος,[1] iii. 22, 1. ἀστασίαστος, i. 2, 5. ἀτείχιστος, i. 2, 2; 5, 1; 64, 1, 2; 91, 7; ii. 80, 8; iii. 33, 2; 94, 4; 102, 2; iv. 43, 1; viii. 31, 3; 35, 3; 41, 2; 44, 2; 50, 5; 51, 1; 62, 2; 107, 1. ἀτριβής, iv. 8, 6; 29, 3. ἀτυράννευτος,[1] i. 18, 1. —33

Class II. — Compound adjectives with first element other than a preposition: —

ἀγχώμαλος,[1] iii. 49, 1; iv. 134, 2; vii. 71, 4. ἀρχαιότροπος,[1] i. 71, 2. αὐτήκοος, i. 133. αὐτόδεκα,[2] v. 20, 1. αὐτόδικος, v. 18, 2, in a treaty. αὐτόπολις, v. 79, 1; in a treaty. αὐτοτελής, v. 18, 2, in a treaty. δεκάπλεθρος,[2] vi. 102, 2. δεχήμερος, v. 26, 2; 32, 5, 6, 7; vi. 7, 4; 10, 3. δίδραχμος, iii. 17, 3. δρεπανοειδής, vi. 4, 5. δυσέμβατος,[1] iv. 10, 3. δύσοδος,[1] i. 107, 3. δυσπρόσβατος,[1] iv. 129, 4. δυσπρόσοδος, i. 130; v. 65, 1. εὐαπόβατος,[2] iv. 30, 3. εὐαποτείχιστος, vi. 75, 1. εὐεπίθετος, vi. 34, 4. εὐέφοδος, vi. 66, 2 (*v. l.*). εὐκαθαίρετος,[1] vii. 18, 2. εὔληπτος, vi. 85, 2. εὐμεταχείριστος, vi. 85, 3. εὐπρόσοδος, vi. 57, 2. εὐπροφάσιστος,[1] vi. 105, 2. εὐσκέπαστος, v. 71, 1. ἡμιτέλεστος,[1] iii. 3, 6. ἰσοδίαιτος,[1] i. 6, 4. ἰσοκίνδυνος,[1] vi. 34, 7. ἰσόνομος, iii. 62, 3; as proper name in Andocides; ἰσονομία, Hdt. ἰσοπλατής, iii. 21, 3. κακοξύνετος,[2] vi. 76, 3. λεπτόγεως,[1] i. 2, 5. μαστιγοφόρος, iv. 47, 3. μυριοφόρος, vii. 25, 6. νεοκατάστατος,[1] iii. 93, 2. ὁμοβώμιος, iii. 59, 2; again only in Pollux and Hesychius. ὁμογνώμων, viii. 92, 2, 6. ὁμόσκευος,[1] ii. 96, 1; iii. 95, 3. ὁμωχέτης, iv. 97, 4; again only in Hesychius. ὁπλιταγωγός, vi. 25, 2; 31, 3; viii. 25, 1; 30, 2. παλαιόπλουτος,[1] viii. 28, 3. πεντηκονταετίς, v. 32, 5. πεντηκοντούτης, v. 27, 1. πολυειδής, vii. 71, 4. πολύοινος, i. 138, 5. φιλέταιρος, iii. 82, 4. —46

Class III. — Compound adjectives with prepositional prefix: —

ἀμφιδήριτος,[1] iv. 134, 1. ἀμφισβήτητος,[1] vi. 6, 2. ἀνάγραπτος,[1] i. 129, 3. ἀνάδοτος, iii. 52, 2; again only in Pollux. ἀντίλεκτος, iv. 92, 4; again only in Pollux. ἀπόκροτος, vii. 27, 5. ἀπόλεκτος, vi. 68, 2. διάδηλος, iv.

[1] Again only after B.C. 300. [2] Only here.

68, 5. διάκενος, iv. 135, 1; v. 71, 3; 72, 3. διαρκής, i. 15, 1; vi. 90, 4. διετήσιος, ii. 38, 1. ἐκλιπής, i. 97, 2; iv. 52, 1; 55, 2 (or ἐλλιπής). ἔκπυστος,[1] iii. 30, 1; iv. 70, 2; viii. 42, 1. ἔκσπονδος, iii. 68, 1. ἐλλιπής, iv. 63, 1; v. 1; vi. 69, 1; vii. 8, 2. ἔμμισθος, vi. 22. ἐξάγγελτος, viii. 14. 1; again only in Etymologicum Magnum. ἐπάντης, vii. 79, 2; again only in Suidas. ἐπάρατος, ii. 17, 1; viii. 97, 1. ἐπιθαλασσίδιος, iv. 76, 3. ἐπικλινής, vi. 96, 2. ἐσβατός, ii. 41, 4. ἔφοδος, vi. 66, 2 (*v. l.*). ἔφορμος, iii. 76 (*v.l.*). κατάγγελτος, vii. 48, 1. μεθόριος, ii. 18, 2; 27, 2; 98, 1; iv. 56, 2; 91; 99; 128, 2; 130, 2; v. 3, 5; 41, 2; 54, 1, 4; viii. 10, 3; 98, 2. μετακινητός, v. 21, 3. ξύγκλυς, vii. 5, 4. ξυμβατήριος,[1] v. 76, 1, 3. ξυμβόλαιος, i. 77, 1; again only in Hesychius. ξύμμορος,[2] iv. 93, 4. ξυννέφελος,[1] viii. 42, 1. ξυνώμοτος, ii. 74, 3. παραθαλασσίδιος, vi. 62, 3 (cf. ἐπι-). παρακελευστός,[1] vi. 13, 1. παράσπονδος, iv. 23, 1. περιαιρετός,[1] ii. 13, 5. περιγραπτός, vii. 49, 2. περιοργής, iv. 130, 4. περίπλεως, iv. 13, 3. πρόπλους, vi. 44, 3; 46, 1. προσαγωγός, i. 21, 1. προσεταιριστός,[1] viii. 100, 3. προφυλακίς, i. 117, 1. ὑπόνομος, ii. 76, 2. ὑποτελής,[1] i. 19; 56; 66; 80, 3; ii. 9, 4; v. 111, 4; vii. 57, 4 (twice), 5. —46

Thucydides uses a number of periphrases formed by verbal adjectives in combination with γίγνομαι and εἶναι. Examples are ἔκπυστος γίγνεσθαι, ἐξάγγελτος γίγνεσθαι, and κατάγγελτος γίγνεσθαι, as referred to above; ἐκλιπὴς εἶναι, i. 97, 2; iv. 55, 2; ἐλλιπὴς εἶναι, v. 1; vi. 69, 1; ἐλλιπὴς γίγνεσθαι, vii. 8, 2; ἐπιτελὲς γίγνεσθαι, i. 141, 6.

Class IV. — Adjectives in -ώδης: —

ἰσθμώδης,[1] vii. 26, 2; viii. 25, 5. κομπώδης, ii. 62, 1; v. 68, 2. κρημνώδης,[1] iv. 36, 2; vi. 103, 1; vii. 78, 5; 84, 4. λοχμώδης,[1] iii. 107, 3. μυθώδης, i. 21, 1; 22, 4. νεοδαμώδης, v. 34, 1; 67, 1; vii. 19, 3; 58, 3 (twice); viii. 5, 1. πηλώδης, vi. 101, 3. ὑλώδης, iv. 8, 6; 29, 3. —8

Thucydides shows a fondness for these forms in -ώδης. They are uncommon elsewhere in Attic prose. Besides the above, he uses the following: —

αἱματώδης, ii. 49, 2. γωνιώδης, viii. 104, 5. ἑλώδης, vii. 47, 2. λιμνώδης, v. 7, 4. λοιμώδης, i. 23, 3. μανιώδης, iv. 39, 3. ὀχλώδης, vi. 24, 2. πετρώδης, iv. 9, 2. ῥοώδης, iv. 24, 5. ταραχώδης, i. 49, 4. ὑδατώδης, iii. 23, 5.

[1] Again only after B.C. 300. [2] Only here.

Six, while not occurring earlier, are common to Thucydides and Hippocrates: —

αἱματώδης, λιμνώδης, λοιμώδης, ὀχλώδης, ῥοώδης, ὑδατώδης.

Class V. — Adjectives in *-κός*: —

ἀμφηρικός, iv. 67, 3. *γαμικός*, ii. 15, 5; vi. 6, 2. *ἐκπληκτικός*, viii. 92, 7. *ἐπικουρικός*, iv. 52, 2; vii. 48, 5; viii. 25, 2; 28, 5; 55, 3. *ἐρωτικός*, vi. 54, 1; 57, 3; 59, 1. *ἑταιρικός*, iii. 82, 6; viii. 48, 3. *ἠπειρωτικός*, iii. 94, 3; 102, 6. *λῃστ(ρ)ικός*, i. 4; 13, 5; ii. 69, 1; and with *ρ*, iv. 9, 1. *ξυμβατικός*,[1] vi. 103, 3; viii. 71, 1; 91, 1. *ὀλιγαρχικός*, vi. 60, 1; viii. 72, 2. *ὁπλιτικός*, iv. 73, 4; 124, 1; v. 6, 5; vi. 23, 1; 72, 4; vii. 11, 3; 75, 7. *πολεμικός*, i. 10, 4; 84, 3; 121, 2; ii. 39, 1; 43, 4; 89, 9; iv. 55, 2; v. 69, 2. *στασιωτικός*, iv. 130, 4; vii. 57, 11; viii. 92, 4. *στρατιωτικός*, viii. 83, 3. *φορτηγικός*, vi. 88, 9. *φρουρικός*,[1] v. 80, 3 (*v. l.*). *φυγαδικός*, vi. 92, 2. — 17

Class VI. — Various simple adjectives: —

Βρασίδειος,[2] v. 67, 1; 71, 3; 72, 3. *δάπανος*, v. 103, 1 = *δαπανηρός*. *ἐγκάρσιος*, ii. 76, 4; vi. 99, 3; vii. 4, 1; 7, 1. *ἐνενηκοστός*, iii. 68, 5. *νηίτης*,[1] ii. 24, 1; iv. 85, 7; used both times with *στρατός*. *πεμπτός*, viii. 86, 9. *πεντηκοστός*, iii. 116, 2. *τακτός*, iv. 16, 1; 65, 1. *φρουρίς*, iv. 13, 2. — 9

Total number of adjectives — 159.

Adverbs.

Class I. — Not ending in *-ως*: —

ἀκηρυκτεί,[1] ii. 1 (cf. *-ως*, i. 146). *ἀκονιτεί*, iv. 73, 2. *ἀμαχεί*, i. 143, 4; iv. 73, 2; v. 7, 5; vii. 14, 3; viii. 105, 3. *ἀμοθεί*, v. 77, 6; Doric word in a treaty. *αὐτοβοεί*,[1] ii. 81, 4; iii. 74, 2; 113, 6; v. 3, 2; viii. 23, 2; 62, 2; 71, 1. *βύζην*, iv. 8, 7. *ἐθελοντηδόν*,[1] viii. 98, 2. *ἐθελοντί*,[1] viii. 2, 1. *ἑκασταχόσε*, iv. 55, 1; viii. 5, 3 (cf. *-θεν*, also used by Thuc.). *ἑκασταχοῦ*, iii. 82, 1; v. 20, 2. *λογάδην*,[1] iv. 4, 2; 31, 2; vi. 66, 2. *ὁποτέρωσε*, i. 63, 1; v. 65, 4. *ὁπωστιοῦν*, viii. 71, 2. *οὐδαμόθεν*, iv. 72, 2. *οὐδαμόσε*, v. 49, 4 (cf. *-οῦ*). *πανοικησίᾳ*, ii. 16, 1; iii. 57, 2. *πανταχόσε*, vii. 42, 2 (cf. *-θεν*, *-ῇ*, *-οῦ*). *πολλαχόθεν*, iv. 6, 2; vi. 32, 3; 45; vii. 14, 2. *πολλαχόσε*, ii. 47, 3 (cf. *-ῇ*, *-οῦ*). *πρότριτα*, ii. 34, 2. *σποράδην*, ii. 4, 4. *ὑπονομηδόν*,[2] vi. 100, 1. *φορμηδόν*,[1] ii. 75, 2; iv. 48, 4. — 23

[1] Again only after B.C. 300. [2] Only here.

Class II. Ending in -ως (these now become the common form):

ἀβιαιοτάτως, i. 20, 1. ἀδήλως, i. 92; vi. 58, 1. ἀδοκήτως, iii. 45, 6; iv. 17, 4. ἀήθως, iv. 17, 4. αἰφνιδίως, ii. 53, 1; iv. 96, 5; v. 8, 4; 9, 7; vii. 3, 1; 23, 1. ἀλογίστως, i. 37, 1; iii. 45, 6. ἀμελῶς, vi. 100, 1. ἀνειμένως, ii. 39, 1. ἀνεπαχθῶς, ii. 37, 3. ἀνεπικλήτως, i. 92. ἀνεπιφθόνως, vi. 54, 5. ἀνθρωπίνως, iii. 40, 1. ἀνομοίως, i. 84, 3. ἀντιπάλως, viii. 87, 4. ἀνυπόπτως, i. 146. ἀπαραιτήτως, iii 84, 1. ἀπεικότως, i. 73, 1; ii. 8, 1; viii. 68, 4. ἀπεικότως, vi. 55, 2. ἀπερισκέπτως, iv. 10, 1; vi. 57, 3; 65, 1. ἀπίστως, i. 21, 1; iii. 83, 1. ἀποχρώντως, i. 21, 1; vii. 77, 3. ἀπρεπέστατα, vi. 48 (*v.l.*). ἀπροσδοκήτως, iv. 29, 3; vii. 21, 4. ἀπροφασίστως, i. 49, 7; iii. 82, 6; vi. 72, 5; viii. 2, 4. ἀσαφῶς, iv. 20, 2; 125, 1. ἀτακτότατα, vi. 21. βραχέως, i. 97, 2; 141, 3; iii. 61, 1; v. 9, 1. διαβόλως, vi. 15, 2. διαφανῶς, ii. 65, 8. διαφερόντως, i. 38, 4; 138, 3; ii. 40, 3; 51, 1; viii. 68, 3. διαφόρως, vi. 18, 7; vii. 71, 6. διπλασίως, viii. 1, 3. ἐγκρατῶς, i. 76, 1; vi 92, 2. ἐμπλήκτως, iii. 82, 4. ἐνδεεστέρως, ii. 35, 3; iv. 39, 2. ἐντόνως, v. 70. ἐπιφανῶς, i. 91, 3. ἐπιφθόνως, i. 75, 1; iii. 82, 8. ἐρωτικῶς, vi. 54, 3. ἑτοίμως, i. 80, 4; iv 92, 5; vi. 83, 1. εὐζώνως, iv. 18, 4. εὐεργέτως, i. 122, 1. εὐπόρως, viii. 36, 1. εὐτραπέλως, ii. 41, 1. θαρσαλέως, iii. 93, 2. θρασέως, viii. 103, 2. κερδαλέως, iii. 50, 6. λιστικῶς, i. 10, 4; vi. 104, 3. ὁμοιοτρόπως, vi. 20, 3. ὁποτέρως, i. 78, 2. παιδικῶς, vi. 83, 3; vii. 71, 3. πολεμίως, iii. 65, 3; 66, 1; iv. 17, 3. πονηρῶς, vii. 83, 3. προσηκόντως, ii. 43, 1. στεγανῶς, iv. 100, 4. στρατιωτικῶς, ii. 83, 3. τολμηρῶς, iii. 74, 1; 83, 3. ὑπόπτως, vi. 53, 2, 3; viii. 38, 3, 93, 2; 00, 5; 08, 1. φαύλως, iii. 65, 3. χαλεπωτέρως, ii. 50, 1, v. 48, 2. χρηστῶς, iii. 44, 4; 92, 4; v. 91, 2; viii. 94, 1. ὠμῶς, iii. 82, 1 —62

Total number of adverbs — 85.

Conclusion.

The conclusions to which, in the writer's judgment, the preceding investigation leads may now be stated. For the following reasons we find in Thucydides a large number of words which do not occur in previous literature:—

1. He is virtually the earliest writer of Attic prose, and a marked difference between his vocabulary and that of the poets or Herodotus and or Hippocrates is to be expected.

2. His vocabulary is that of the old Attic, a large part of which doubtless went out of use after the expulsion of the

fifth century. This explains why many words in Thucydides occur again only in late writers, who imitate the historian.

3. His preference for nouns over verbs, and for the abstract over the concrete, for the sake of adding to the majesty of his style; his desire to be logical and precise in expression; and his fondness for antithesis and paronomasia, caused him to draw more heavily than other writers upon certain classes of words. Whenever he failed to find the material which he required ready at hand, he doubtless supplied the deficiency, in conformity to the standards of the language, by words of his own creation; but to just what extent he was compelled to resort to this process it is impossible to state. It seems pretty certain, however, that such words as *κακοξύνετος*, which has a genuinely Aeschylean ring and is used for the sake of paronomasia, *ἀντεξόρμησις*, *ἐπεκδρομή*, *ἐπέξοδος*, *ἐπεξέτασις*, *προενοίκησις*, *προαναχώρησις*, *προεκφόβησις*, and most of the triprothetic verbs were coined by Thucydides.

4. The nature of the subject-matter causes the use of many peculiar terms, — military, nautical, political, geographical, etc.

The uniform distribution of neoterisms throughout the history, and the frequent occurrence of the same new word in both halves of the work, is an indication that the whole received its present form at some one time subsequent to the war, and is an argument against Ullrich's hypothesis regarding the manner of its composition.

The total number of new words in Thucydides, according to the preceding investigation, is 957.

APPENDIX.

I. Proceedings of the Thirtieth Annual Session, Hartford, Conn., 1898.

II. Treasurer's Report (p. iv).

III. Index (p. lxvi).

IV. Bibliographical Record (p. lxix).

V. List of Officers and Members (p. lxxvi).

VI. Constitution of the Association (p. xcii).

VII. List of Officers since Organization (p. xciv).

VIII. Publications of the Association (p. xcvi).

MEMBERS IN ATTENDANCE AT THE THIRTIETH ANNUAL SESSION (HARTFORD).

Charles D. Adams, Dartmouth College, Hanover, N. H.
James Turney Allen, University of California, Berkeley, Cal.
Sidney G. Ashmore, Union University, Schenectady, N. Y.
J. Edmund Barss, Hotchkiss School, Lakeville, Conn.
Isbon T. Beckwith, Trinity College, Hartford, Conn.
C. P. Bill, Western Reserve University, Cleveland, O.
Elizabeth H. du Bois, High School, New York.
Carlton L. Brownson, College of the City of New York, N. Y.
W. S. Burrage, Harvard University, Cambridge, Mass.
Mitchell Carroll, Johns Hopkins University, Baltimore, Md.
William L. Cushing, Westminster School, Dobbs Ferry, N. Y.
Martin L. D'Ooge, University of Michigan, Ann Arbor, Mich.
Emily H. Dutton, Vassar College, Poughkeepsie, N. Y.
Mortimer Lamson Earle, Barnard College, New York.
Herman L. Ebeling, Miami University, Oxford, O.
W. A. Eckels, Baltimore, Md.
L. H. Elwell, Amherst College, Amherst, Mass.
Arthur Fairbanks, Yale University, New Haven, Conn.
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Harold N. Fowler, Western Reserve University (College for Women), Cleveland, O.
Thomas D. Goodell, Yale University, New Haven, Conn.
Alfred Gudeman, University of Pennsylvania, Philadelphia, Pa.
Karl P. Harrington, University of North Carolina, Chapel Hill, N. C.
J. E. Harry, Georgetown College, Georgetown, Ky.
Samuel Hart, Trinity College, Hartford, Conn.
H. W. Hayley, Wesleyan University, Middletown, Conn.
F. M. Hazen, Mount Holyoke College, South Hadley, Mass.
John H. Hewitt, Williams College, Williamstown, Mass.
Arthur W. Hodgman, Ohio State University, Columbus, O.
D. H. Holmes, New York City, N. Y.
H. M. Hopkins, University of California, Berkeley, Cal.
J. H. Huddilston, Bryn Mawr College, Bryn Mawr, Pa.
Andrew Ingraham, Swain Free School, New Bedford, Mass.
A. V. Williams Jackson, Columbia University, New York, N. Y.
George Dwight Kellogg, Yale University, New Haven, Conn.
Lida Shaw King, Packer Institute, Brooklyn, N. Y.
Charles Knapp, Barnard College, New York, N. Y.
Abby Leach, Vassar College, Poughkeepsie, N. Y.

[OVER]

Gonzalez Lodge, Bryn Mawr College, Bryn Mawr, Pa.
F. A. March, Lafayette College, Easton, Pa.
James D. Meeker, Hotchkiss School, Lakeville, Conn.
Elmer T. Merrill, Wesleyan University, Middletown, Conn.
J. Leverett Moore, Vassar College, Poughkeepsie, N. Y.
Edward P. Morris, Yale University, New Haven, Conn.
Frank W. Nicolson, Wesleyan University, Middletown, Conn.
James M. Paton, Wesleyan University, Middletown, Conn.
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Tracy Peck, Yale University, New Haven, Conn.
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Henry D. Wild, Williams College, Williamstown, Mass.
Harry Langford Wilson, Johns Hopkins University, Baltimore, Md.
J. D. Wolcott, Hotchkiss School, Lakeville, Conn.
Frank E. Woodruff, Bowdoin College, Brunswick, Me.
John Henry Wright, Harvard University, Cambridge, Mass.

[Total, 66.]

AMERICAN PHILOLOGICAL ASSOCIATION.

HARTFORD, CONN., July 5, 1898.

The Thirtieth Annual Session was called to order at 3.10 P.M. in the Latin Room at Trinity College, by the President, Professor Minton Warren, of Johns Hopkins University.

The Secretary of the Association, Professor Herbert Weir Smyth, of Bryn Mawr College, presented the following report: —

1. The Executive Committee has elected as members of the Association: —

Dr. James T. Allen, University of California, Berkeley, Cal.
Prof. Newton Lloyd Andrews, Colgate University, Hamilton, N. Y.
Prof. Mark Bailey, Jr., State University of Washington, Seattle, Wash.
Cecil K. Bancroft, Esq., Yale University, New Haven, Conn.
Prof. D. M. Birmingham, Napa College, Napa, Cal.
Dr. William S. Burrage, Harvard University, Cambridge, Mass.
Prof. J. B. Carter, Princeton University, Princeton, N. J.
Prof. W. H. Crogman, Clark University, Atlanta, Ga.
Arthur Detmers, Esq., Central High School, Buffalo, N. Y.
Miss Elizabeth H. du Bois, Boys' and Girls' High School, 130 East 60th St., New York, N. Y.
Miss Emily Helen Dutton, Vassar College, Poughkeepsie, N. Y.
Prof. F. W. Finke, St. Paul's College, St. Paul Park, Minn.
Dr. J. F. Frisbee, Latin School, Lewiston, Me.
Prof. Newton S. Fuller, Ripon College, Ripon, Wis.
Frank Amner Gallup, Esq., Colgate Academy, Hamilton, N. Y.
Prof. Edwin Luther Green, Central University, Richmond, Ky.
H. H. Hilton, Esq., 9 Tremont Place, Boston, Mass.
Dr. David H. Holmes, New York City.
Dr. Herbert M. Hopkins, University of California, Berkeley, Cal.
Prof. Geo. B. Hopson, St. Stephen's College, Annandale, N. Y.
Dr. J. H. Huddilston, Bryn Mawr College, Bryn Mawr, Pa.
Dr. Chas. S. Ingham, Yale University, New Haven, Conn.
Prof. A. P. Keil, Hanover College, Hanover, Ind.
Dr. William Hamilton Kirk, Vanderbilt University, Nashville, Tenn.
Prof. John J. McCook, Trinity College, Hartford, Conn.
Clarence L. Meader, Esq., University of Michigan, Ann Arbor, Mich.
Prof. F. C. Merchant, University of South Dakota, Vermilion, S. D.
Prof. S. G. Mitchell, Georgetown College, Georgetown, Ky.

Prof. Edward Clark Morey, Allegheny College, Meadville, Pa.
Prof. Lewis F. Mott, College of the City of New York, N. Y.
Prof. F. H. Potter, Ottawa University, Ottawa, Kan.
Prof. John Adams Scott, Northwestern University, Evanston, Ill.
Harry de Forest Smith, Esq., Bowdoin College, Brunswick, Me.
Glanville Terrell, Esq., 17 Trowbridge Place, Cambridge, Mass.
Prof. C. E. Thompson, Ewing College, Ewing, Ill.
Prof. J. A. Tufts, Phillips Academy, Exeter, N. H.
Miss Mary C. Welles, Yale University, New Haven, Conn.
Dr. Harry Langford Wilson, Johns Hopkins University, Baltimore, Md.
Dr. J. D. Wolcott, Penn Yan, N. Y.
Prof. E. D. Wright, Lawrence University, Appleton, Wis.
Prof. George H. Young, Wittenberg College, Springfield, O.

2. The TRANSACTIONS and PROCEEDINGS for 1897 (Vol. XXVIII) were issued in December. Separate copies of the PROCEEDINGS may be obtained of the Secretary or of the publishers.

3. The Report of Publications by members of the Association since July 1, 1897, showed a record of books, pamphlets, and articles by about sixty members.

Professor Smyth then presented his report as Treasurer for the year 1897–98: —

RECEIPTS.

Balance from 1896–97		$769.33
Membership dues	$942.00	
Life Membership	50.00	
Arrears	240.00	
Initiation fees	195.00	
Sales of Transactions	251.17	
Dividends Central New England and Western R. R.	6.00	
Offprints	3.80	
Interest	15.38	
Total receipts for the year		1403.35
		$2472.68

EXPENDITURES.

Transactions and Proceedings (Vol. XXVIII)	$872.51	
Committee of Twelve	230.77	
Salary of Secretary	250.00	
Postage	40.08	
Stationery and Job Printing	16.50	
Incidental (telegrams, etc.)	4.73	
Expressage	1.90	
Binding	7.65	
Total expenditures for the year		$1424.14
Balance, July 1, 1898		1048.54
		$2472.68

The President then appointed the following committees: —

On Officers for 1898–99: Professors Perrin, Lodge, and Tarbell.

On Time and Place of Meeting in 1899: Professors Sihler, Ashmore, and Gudeman.

To audit the Treasurer's report: Professors Merrill and Elwell.

The reading of papers was then begun. At this time there were present about forty members. At subsequent meetings the number was increased to over sixty.

1. Notes on Cicero, *Cato Maior*, by Dr. Charles Knapp, of Barnard College.

1. § 28. *Orator metuo . . . mitis oratio.*

Reid, Meissner, Rockwell, Egbert, and Bennett maintain that *sed tamen* balances *omnino*, a view at first sight most natural, since *omnino . . . sed, omnino . . . sed tamen, omnino . . . autem* are standing combinations (Nägelsbach, *Stilistik*[8], p. 727). Here, however, the real, logical antithesis is not between the clauses introduced by *omnino* and *sed tamen*. If *omnino* and *sed tamen* were correlative, the ultimate meaning would of course be, 'Though . . . yet,' i.e. we should make Cicero declare the *commendatory* statement *est decorus . . . oratio* to be true *in spite of* the truth of the *equally commendatory* statement, *canorum illud . . . annos*. Cicero could no more have written this than we could say, 'Though the orator has some good points, his excellences make him commendable.'

So much for negative criticism. Let us now for a moment forget the *omnino*-clause. The other clauses = 'As for the orator, I fear . . . yet after all,' i.e. 'Though, I fear, . . . yet after all.' This arrangement of ideas is unimpeachable, for the *commendatory* statement, *decorus . . . oratio*, is held to be true *in spite of* the truth of the *derogatory* statement, *canorum . . . annos*.

Coming now to the *omnino*-clause, we must note that it has to do only with what precedes. Its function is to soften the admission just made, that in one department of activity — oratory — strength diminishes as years increase. It has therefore, in reality, the value of a corrective clause in direct dependence on *metuo . . . languescat*.

Editors have erred because Cicero has not expressed himself with the care requisite to bring out the logical relation of the various elements of his thought. Had he said simply, *orator . . . senectute, quamquam canorum . . . annos*, beginning a new sentence at *sed tamen*, all would have been well. The introduction of *est enim . . . virium*, however, led to a complete change in the structure of the sentence, since a *quamquam*-clause after that, referring back to *orator . . . senectute*, would have been most awkward. Cicero might, indeed, have had recourse to another expedient, namely, that of expressing the thought of *est enim . . . virium* by a causal *cum*-clause preceding *orator . . . senectute*. The *quamquam*-clause might then have been expressed, but the net result of such an arrangement would have been the sacrifice of the powerful effect now gained from the emphatic position of *orator*.

2 § 34. *Ne sint vs. non sunt.*

[illegible] distinguishing themselves especially in [illegible]. Meissner, Kornwell, and Egbert give *non sunt* [illegible] but they are more inadequate. [illegible] passage has not received the careful attention it deserves.

If we read *non sunt* we must interpret the words either 1 as a genuine [illegible] age has [illegible] strength, or 2 as an example of the rhetorical [illegible] *occupatio*. Neither view is at all possible. 1 For seven paragraphs Cato has been arguing most strenuously that there is no appreciable loss of strength in old age. Mark the words which give the upshot of this long discussion: *Potest igitur exercitatio et temperantia etiam in senectute conservare aliquod pristinæ virtutis*. It is simply inconceivable that such a discussion, summed up in such words, should be followed immediately by *non sunt . . . vires*, as a genuine admission of the entire dearth of strength in old age. (2) *Non sunt* cannot be taken as an example of *occupatio*, i.e. as meaning 'But, it may be said,' etc., for (*a*) this would represent as a brand-new objection a point urged fully three pages back and which has already been amply discussed, and (*b*) such a form of *occupatio* is without parallel in the *Cato Maior*, perhaps also anywhere in Cicero. In the *Cato Maior* we commonly have *at* in such cases; cf. §§ 21, 33, 35, 47, 63, 68 (bis). For other forms in this dialogue, see Meissner, Anhang II, B VII. *A rebus gerendis senectus abstrahit* in § 15 is not a parallel to our passage, since it is the context that gives to it the force of 'But, they say,' etc. Cato has just been giving the four complaints against old age, winding up with the words, *Harum . . . causarum quanta . . . videamus*. On *occupatio* in Cicero see Kühner on *Tusc.*, III. § 73, IV. § 52.

To sum up: *non sunt . . . vires* in this context can have no meaning. A further strong argument in favor of *ne sint* is the fact that this reading brings the *method* of Cicero's discussion of the second complaint into perfect harmony with the method employed elsewhere in the dialogue. He is fond of meeting an objection by saying in effect, (1) 'The objection is not well founded'; (2) 'Granting for the sake of argument that the objection is well taken, what of it?' Space is lacking to elaborate this point, but brief reference may be made to two or three examples of the practice. (*a*) § 4 *Obrepere . . . octogesimum*. (*b*) In § 27 Cato says *ne non . . . adulescentis*, thus virtually admitting the second charge, with an attempt, however, to show that the admission really involves nothing. In § 29 he passes to the other side of his argument, and from this point on to § 34 he tries to show that it is not true that old age lessens strength, at least to any degree worth considering. (*c*) A fine example is afforded by the discussion of the third charge, the lack of pleasure, §§ 39–60. Cato begins by saying that if old age takes away pleasure (*i.e.* sensual pleasure), old age is much to be praised; i.e. the charge is true, what of it? This covers §§ 39–44. He then goes on to say: 'Your objection, however, is not well taken, for old age has pleasures,—[illegible] of the intellect, of agriculture, of influence' (§§ 44 ff.). Other examples might be cited from Cicero's works.

Returning now to our passage, we note that in §§ 27–34 Cato has maintained that old age does not really lack strength, i.e. he has been saying, 'Your criticism is well founded.' The reading *ne sint* makes him go on to say, [illegible] the sake of argument that your criticism is well founded, what

of it?' The sharp adversative asyndeton at *ne sint* is then worth noting. *Non sunt*, then, is impossible, whereas *ne sint* is most appropriate. We may therefore adopt the latter reading in defiance of Mss. authority.

In reply to a question by Professor Ashmore, remarks were made by the author.

2. Tacitus, *Annals*, iv. 12, by Professor Edwin W. Fay, of Washington and Lee University.

Igitur contumaciam eius insectari, vetus Augustae odium, recentem Liviae conscientiam exagitare, ut superbam fecunditate, subnixam popularibus studiis inhiare dominationi apud Caesarem arguerent. atque haec callidis criminatoribus, inter quos delegerat Iulium Postumum, per adulterium Mutiliae Priscae inter intimos aviae et consiliis suis peridoneum, quia Prisca in animo Augustae valida, *anum suapte* natura potentiae *anxiam insociabilem* nurui efficiebat.

Allen's note, in his edition of the *Annals*, points out the difficulties in the interpretation of the second of these sentences, with the various emendations by which scholars have attempted to obviate them.

I propose to emend the italicized words as follows: *anus suapte . . . anxiae insociabilis . . .* The errors on the part of the scribe implied by the corrections proposed are of the most obvious character. Further, I make *haec* the object of *efficiebat*, while its subject is Livia, understood from *arguerent*. This results in the following version of the passage:

"Therefore, by harping on Agrippina's contumacy, Sejanus fanned Augusta's old hatred and Livia's fresh remorse till they charged Agrippina before the emperor, saying, that in pride of her progeny, and in reliance on the favor of the populace, she was plotting a usurpation. And all this (Livia) brought about with the help of crafty slanderers, and chiefly of Julius Postumus, who, owing to his *liaison* with Mutilia Prisca, had access to her (Livia's) grandmother (Augusta), and was therefore well suited to her (Livia's) plans, — forasmuch as Prisca had strong influence with Augusta, who, as was to be expected of an old woman, was naturally anxious-to-retain her power, and had no intention of sharing (*insociabilis*) it with her granddaughter-in-law (Agrippina)."

3. On Lucian, *Timon* 18, by Professor Mortimer Lamson Earle, of Bryn Mawr College.

In his interesting *Notes on Lucian*, PAPA., xvii., xi.–xv., Professor Francis G. Allinson discusses *Timon* 18 in a way that I cannot believe to be sound: I venture, therefore, to offer another interpretation and discussion of that passage and to seek to maintain the integrity of the traditional text where Mr. Allinson believes it to be corrupt.

It seems probable to Professor Allinson that Lucian wrote κοσκίνου in this passage, instead of the traditional κοφίνου. Before examining his three arguments as such, I may be pardoned for dwelling for a moment on a minor but not altogether unimportant point.

In Plato, *Gorg.* 493 B, it appears highly probable that in the words ἑτέρῳ

τοιούτωι τετρημένωι κοσκίνωι the participle τετρημένωι is merely a gloss on τοιούτωι. (See Mr. Adam's note on τῶν τοιούτων καὶ ἀκουσίων in *Apol.* 26 A, and Thompson on *Gorg.* 493 B.) The view that τετρημένωι is a gloss seems to be supported by the next sentence in the *Gorgias.* It may be added that Professor Allinson seems guilty of an inaccuracy when he speaks of a "perforated sieve." τετρημένος (so, too, τετρυπημένος) may mean either "perforated" or "having interstices."

Of Professor Allinson's three arguments I am tempted to say, στέγειν οὐ δύναται. In the first place, the reference to the jar of the Danaids does not "immediately" follow the clause in which κοφίνου occurs. What immediately follows is a clause involving quite a different figure and standing as a barrier between the κόφινος and the πίθος. We need not, therefore, treat the second and third arguments until we have examined the earlier part of the passage in its relation to what follows.

Wealth, reluctant to revisit Timon, asks Zeus: "Will he (Timon) ever stop bailing me out as fast as he can, as though from a basket with a hole in it, before I have wholly flowed in; wishing to get ahead of the inflow, lest, tumbling in faster than he can bail me out, I overflood him?" This translation fails to do justice to the original in one particular, — that the words ὥσπερ ἐκ κοφίνου τετρυπημένου precede the metaphor. Wealth is naturally first thought of as gold, with which conception a basket is not at all inconsistent. Then wealth is said to flow in, an easy shift of language, — in fact, hardly a shift at all (cf., e.g., *diall. mar.* 12, 1; *Jupp. trag.* 2; *de merc. cond.* 7; and — particularly — *diall. inf.* 11, 4). But the notion of flowing, as specifically applicable to water, is insisted on in ἐπιρροήν. But the figure shifts in the next clause. One need not insist on the fact that in coupling ὑπέραντλος and ἐπιπεσών Lucian is uniting liquid with solid; ἐπικλύσω strictly excludes the image of any small vessel and suggests that we have passed, unwarned, to the bailing of a leaky ship (cf. *navig.* 16). This might be thought decisive against the proposed change of reading, but there is more to follow.

The sentence beginning with ὥστε is to be connected with the preceding by supplying a slight ellipsis. "And so [if I go to him] I expect to carry water to the jar of the Danaids and to bail in to no purpose, because the vessel is not watertight, but what runs in will be poured out almost before it has run in; so much wider [in proportion to the inflow] is the gap in the jar and [so] unhindered the exit [of the water]." In this sentence I would call attention first to the fact that the position of Wealth has shifted. Before, he was the thing that flowed in, was bailed out, tumbled in, threatened to overflood; now he expects to act as water-carrier and bail in like water — what but his unpersonified self, wealth?

Again, we see here even more clearly than before how Lucian becomes the victim of his own metaphor, associated metaphors fading one into the other, and the element of personification tending to still greater confusion.

Again, it seems quite plain that the only part of the traditional imagery of the myth of the Danaids that Lucian has distinctly in mind here is the pouring of water into a broken jar. Nothing is said of the sieve when the jar is spoken of. Indeed, it would be out of place. It is only the leakiness of the receptacle that is in point. Thus Professor Allinson's second argument is answered, and the third is without weight.

The best parallel to the shifting metaphor in this passage — at least, in all Lucian — is in *Timon* 8, which should be carefully compared. In the elevated language of other Greek writers we find the same tendency. Cf. Soph. *O. T.* 22–30, *Ant.* 531–535, *El.* 1290 sq. Another excellent example is to be found in Plato, *Apol.* 30 E–31 (man for horse; gnat(?) for gadfly).

I note in conclusion the modern Greek phrase ξεπατωμένο καλάθι = "unordentlicher Mensch" (Jannaris, *Echo*, p. 25).

4. Note on a Certain Greek Form of Contrasted Clauses in Protasis, by Professor L. H. Elwell, of Amherst College.

Remarks were made by Professors Sihler, Earle, Elwell, and Holmes. An abstract of the paper is withdrawn by the author.

5. The latter part of Lucretius, and Epicurus περὶ μετεώρων, by Professor E. G. Sihler, of New York University.

The greater part of Lucretius V. and all of VI. might be summarized in the words of Horace from the *iter Brundusinum* 97:

'dein Gnatia lymphis
Iratis extructa dedit risusque iocosque,
Dum flamma sine tura liquescere limine sacro
Persuadere cupit. Credat Iudaeus Apella,
Non ego: *namque deos didici securum agere aevum*
Nec, siquid miri faciat natura, deos id
Tristes ex alto caeli demittere tecto.'

Thus in the earlier stage of his career; but the pensioner of Maecenas and the court poet who wrote the *carmen saeculare* for the *princeps* could not well make a savage attack on the Etruscan religion or make propaganda for Epicureanism. Nor was the tremendous earnestness of Lucretius any part of Horace's *ingenium*. That earnestness of L. is not inconsistent with reverential humility towards the emancipator of his soul and founder of his sect, I. 66–79, III. 1 sqq., 1042 sqq., V. 8 sq. I am not inclined to consider it psychologically probable that a man like L. would satisfy himself with a mere abstract or compend like the letter to Herodotus, with anything short of the great *fons doctrinae*, the 37 books of Epicurus περὶ φύσεως; particularly when we consider that a mere *dilettante* Epicurean, Calpurnius Piso, had according to Comparetti's computation three copies of the voluminous work in his villa at Herculaneum, the carbonized remnants in the *Museo Nazionale* at Naples being too scanty to permit inferences. The direct and full study of Epicurus' great work also is made more probable by the solid proportion of the element in Lucretius of controversial analysis and censure of other schools, and particularly of the Stoics, although these latter are never mentioned by name (v. George P. Eckman, *The Controversial Elements in Lucretius*, N. Y. Univ. '98), elements not in themselves attractive to the general reader. Hence I do not believe that Ivo Bruns (*Lucrez-studien*, Freiburg, '84) proves his main thesis, viz., that L, in the course of elaborating his theme, determined quietly to omit the theory of cognition, τὸ κανονικόν; it was a distinct thing from the doctrine proper περὶ φύσεως, and a particular scroll was devoted to it, Diog-

enes L. X. 27 περὶ κριτηρίου ἢ κανών. The great aim of L. is *purgare pectora*; ἀταραξία L. VI. 24.

Now L. I.–IV. present substantially what Epicurus called ἡ γνήσιος φυσιολογία. But L. V. and VI. are apt to make the impression of a mass, a congeries, of unrelated or ill-related matter. As for V. the very exordium announces a complex theme: creation of organic beings, persistence of created types, essentially physical nature of mind, deception by visions; my next theme (*rationis ordo*): this organic universe is perishable (Diog. L. 10, 74 φθαρτοὶ οἱ κόσμοι); earth, sky, sea, stars, sun, moon, established by association of matter; creation of living beings out of the earth; primitive civilization; origin of speech; absence of conscious purpose in the movement of heavenly bodies; no teleology; no divine providence. These themes are actually found in b. V. though in somewhat different order. Beginning with Lucr. V. 509 sqq. we notice that characteristic mark of Epicurus' περὶ μετεώρων, — two or three or more theories to explain *one* phenomenon, a loose eclecticism utterly foreign to the rigid dogmatism of L. I.–IV. A parallel table will best exhibit themes and sequence of themes:

Ep. to Pythocles.

Diog. L. X. 85 sqq.

Sun, moon, and "the other stars."
Size of sun.
Decline and filling of moon.
Face in moon.
Eclipses.
τάξις περιόδου.
Length of night and day.
Clouds.
Rain.
Thunder.
Lightning.
Thunderbolts.
Waterspouts.
Earthquakes.
Winds.
Hail.
Snow.
Dew.
Hoarfrost.
Ice.
Rainbow.
Halo of moon.
Comets.
Slower movement of some stars.
Meteors.

Lucr. V.

509 Motion of stars.
564 Size of sun.
Heat of sun.
614 Sun's mutation of course in the year.
650 Night.
656 Periodicity of sunrise.
680 Correlation of night and day.
705 Moon's phases
751 Eclipses.
(771–779 Résumé.)

Book VI.

96 Thunder.
219 Lightning; optical phenomena.
379 Destructive phenomena.
451 Clouds.
495 Rain.
527 Snow, hail, hoarfrost, ice (a few lines only).
535 Earthquakes.
639 Etna.
713 Nile (rise).
738 Exhalation of Avernus.
840 Certain puzzling changes of temperature.
906–1082 Magnet.
1090 Epidemics in general.
1138 The plague at Athens.

The interest of Epicurus is mainly negative: 1) We must eliminate the idea of divine interference; 2) we must reject the postulate of a *single* natural explanation; cf. letter to Herodotus, § 76, letter to Pythocles, §§ 87, 97, 115 (*καὶ ἄλλοι δὲ τρόποι εἰς τὸ τοῦτο τελέσαι ἀμύθητοί εἰσιν*). The knowledge of these concrete phenomena is a mere inferior corollary to atomism proper, to *ἡ γνήσιος φυσιολογία* (Diog. L. 10, 85). The aim here, too, is not knowledge, but *ἀταραξία*, and *ἀθορύβως ζῆν* § 87, *ἀταραξία γνήσιος* § 95; — these concrete phenomena, moreover, (§ 86) *πλεοναχὴν ἔχει καὶ τῆς γενέσεως αἰτίαν καὶ τῆς οὐσίας ταῖς αἰσθήσεσι σύμφωνον κατηγορίαν*. The adhesion to *one* theory is treated with scorn as folly and conceit (§ 94); thus Epicurus gives *four* explanations of the changes of sun and moon (93); of decline and increase of moon, *six;* of clouds, *four* (99); of rain, *four;* of thunder, *five* (100); of lightning, *seven* (101, 102); of earthquakes, *three*, etc., etc.

This unscientific attitude towards problems of science naturally brought the school into sharp contrast, particularly with the Peripatetic and Stoic schools, and marks the characteristic indifferenuce of E. to technical culture *per se*. Usener has collected the passages in his splendid work *Epicurea*, Leipz. 1887, p. 170 sqq. But Usener himself professes to join Philodemus (Herculanean papyri, 2d collation, I. fol. 152) *ὑποψ[ία]ν τιν[ὰ] [λα]μβάν[ει]ν ὡς περί τινων ἐπιστολ[ῶν] καὶ τῆς [προς Πυθ]οκλέα π[ε]ρὶ [με]τεώρων ἐπιτομῆς κτ.ἐ.* But the notice of Philodemus (who was a close contemporary of Lucretius and philosopher in ordinary to Calpurnius Piso) really is in the first place a *prima facie* proof that in his day this summary had a regular place among the writings of Epicurus. The creeping in of a spurious summary is most unlikely in a school in which the *ipse dixit* of the master was zealously guarded. It is entirely possible that Philodemus, a man of wide attainments, had but a slight regard for this weakling among the intellectual progeny of Epicurus and would have been glad to have it cast aside as a bastard. The strongest argument for its genuineness, however, is afforded by the parallel of Lucretius' themes. There, too, one has a feeling that both system and science are cast to the winds. Lucr. V. 620: '*non*, inquam, *simplex* his rebus reddita causa est.' Cf. 729 sqq., 1151, TI. 702: 'sunt aliquot quoque res quarum *unam* dicere *causam* non satis est, *verum pluris unde una tamen* sit;' as, e.g., when seeing a corpse lying at a distance (a direct and close inspection on our part being impossible), sword, poison, frost, or disease may have caused his death. And so in these physical phenomena, — positive and exclusive asseverations in this sphere are impossible. Cf. V. 526; of the motion of stars (V. 509 sqq.) *three* conjectural theories; light of moon (575), *two;* periodicity of sun's course (614 sqq.), *two;* night (650), *two;* the correlation of day and night (680 sqq.), *three;* moon's phases (705 sqq.), *three;* eclipses (750 sqq.), *two;* thunder (VI. 96), *nine;* lightning (246), *four;* waterspouts (423), *two;* clouds (451), *five;* rain (495), *four;* earthquakes (535), *four;* rise of Nile (712), *four;* the category of possibility exhausts the resources of the language: Diog. L. 10, 93, *ἐνδέχεται . . . ὁμοίως . . . ἢ καὶ . . . ἢ καί*; 95, *καὶ ὁμοίως . . . ἔτι δὲ καὶ . . . ἔτι δὲ ἐνδέχεται, . . . ἐνδέχεται δέ*; 95, *δύναται καὶ . . . καί*; 107, *ἐνδέχεται . . . γίνοιτο ἂν . . . ἀποτέλεσιν ἂν λαμβάνοι . . .*; 111, *ἤτοι . . . ἤτοι . . . ἤ*. Lucr. V. 515 sqq., aut . . . est etiam quoque uti possit; 575 sq., sive . . . sive; 637, fit quoque ut; 651 sq., aut . . . aut quia, also 658, 660, 682, 697; aut etiam quia, 701; potest, 705; est etiam quare, 715; 731 sq., cur nequeat . . .

difficilest ratione docere; 753 sqq., cur luna queat . . . non posse putetur; 762, cur terra queat . . .; 765, aliut nequeat; VI. 121, hoc etiam pacto . . . videntur; 132, est etiam ratio, etc. Seneca (*Nat. Quaest.* VI. 20, 5) with regard to the earthquake of 63 A.D. in referring to Epicurus' theories of earthquakes: 'omnes istas posse esse causas Epicurus ait pluresque alias temptat, et *alios* qui *aliquid unum* ex iis esse adfirmaverunt, *corripit*, cum sit arduum de his quae coniectura sequenda sunt, *aliquid certi* promittere,' and so Seneca's report contains the following words or phrases of conjectural alternative statement: potest . . . potest . . . fortasse enim . . . fortasse . . . fortasse . . . fortasse . . . fortasse. But L. has further themes which hardly come within the sphere of *μετέωρα*: Etna, Nile, exhalation of Arvernus, odd changes of temperature in a certain spring, the magnet, epidemics, the plague of Athens. True; but his fundamental interest is that of *ad Pythoclem* 104, *μόνον ὁ μῦθος ἀπέστω· ἀπέσται δέ, ἐάν τις καλῶς τοῖς φαινομένοις ἀκολουθῶν περὶ τῶν ἀφανῶν σημειῶται*; cf. 113, 116. And so we see L. engaged in elaborate and ambitious efforts to apply the fundamental and abstract doctrines of atomism; e.g. in dealing with Etna, with Avernus, the magnet, 906 sqq., where the preliminary elaboration of first principles is carried on with such fulness that the poet apologizes, 919, 'et nimium longis ambagibus est adeundum,' and 1081, 'nec tibi tam longis opus est ambagibus usquam, nec me tam multam hic operam consumere par est.' And while it is the ambitious attempt to apply first principles (cf. Diog. L. 10, 116, *τὴν τῶν ἀρχῶν καὶ ἀπειρίας καὶ τῶν συγγενῶν τούτοις θεωρίαν*) to definite physical problems which swelled the theme of the *magnet* to the bulky total of 184 lines, the theme of *thunder* and *lightning* in VI. 96–379 covers only a little less than 300 lines, and then follows the fervid attack on the formulae of the Etruscan ritual and the folly of ascribing these manifestations to Iupiter, which uprooting of the popular fear of the gods and of its interdependence with the fear of death is really the chief motive and the very essence of this unique poem. The practical and moral interest of emancipating the soul vastly predominates over the didactic and speculative interest.

But the limits of the *liber*, the mechanical necessity, too, of limitation (so instructively elaborated by Th. Birt, *Das Antike Buchwesen*, 1882), put their constraint upon the poet; so that, side by side with this disproportionate elaboration of particular themes as just noted, we find, e.g. VI. 527 sqq., snow, winds, hail, hoarfrost, ice, merely summarily mentioned *and turned over to the reader's application of first principles.* We must not, however, incline to the assumption that this apparent miscellany of physical and meteorological themes and problems in L. V.–VI. was a mere appendix, or second-thought supplement, of the work proper; for in the very first detailed announcement of his chief themes, in I. 27, this entire matter is even placed first in order:

> 'qua propter bene cum *superis de rebus* habenda
> nobis est ratio, solis lunaeque meatus
> qua fiant ratione. . . . '

In conclusion we ask: Were the *μετέωρα* an essential part of the 37 bb. *περὶ φύσεως*? It seems impossible to prove that the letter to Herodotus, § 35–83, is a true — i.e. an even and truly proportioned — summary of the entire range of the great work of 37 bb.; the brief reference to *μετέωρα*, § 76, is too slender for elab-

orate or positive inferences. In the list of Epicurus' works, Diog. L. X. 27 sqq., some 49 titles with 89 volumina are recorded as τὰ βέλτιστα out of the total of 300 κύλινδροι. With the exception of περὶ νότων δόξαι, there is no title specifically bearing upon the subject of μετέωρα.

6. Punning Allusion to Euripides in Aristophanes' *Acharnians*, v. 666, by Dr. George Dwight Kellogg, of Yale University.

665 δεῦρο Μοῦσ' ἐλθὲ φλεγυρὰ πυρὸς ἔχουσα μένος ἔντονος Ἀχαρνική.
οἷον ἐξ ἀνθράκων πρινίνων φέψαλος ἀνήλατ' ἐρεθιζόμενος οὐρίᾳ ῥιπίδι.

The obect of this paper is briefly to show that the odd phrase, ἐρεθιζόμενος οὐρίᾳ ῥιπίδι, in v. 666, "fired up by the breezy blower," may be understood as "fired up by Eu-ripides." This theory gains strong support from the fact that verses 659–664 immediately preceding and constituting the πνῖγος of this παράβασις are a parody on a familiar quotation from a lost play of Euripides, attested by Suidas v. ἀλωτόν and παλαμᾶσθαι, and quoted by Cicero, *ad Attic.* VIII. 8. 2; VI. 1. 8; Clem. Alex. *Strom.* VI. p. 797; M. Anton. VII. 42. Bergk suggests that this quotation may be from the *Telephus* which Aristophanes hits so hard in this comedy.

1. Phonetically considered, the word-play is possible. ευ and ου sometimes approach, as in Ionic contract verbs. The effect is heightened by the ictus, which falls on the first syllables of οὐρίᾳ ῥιπίδι. The discrepancy in the number of syllables, universally admissible, may be paralleled by *Acharn.* 215:

ἠκολούθουν Φαύλλῳ τρέχων, ὧδε φαύλως ἂν ὁ
σπονδοφόρος οὗτος ὑπ' ἐμοῦ τότε διωκόμενος.

2. In the first part of the *Acharnians*, Euripides figures prominently both as *dramatis persona* and as object of comic raillery in the dialogue. His name occurs seven times, occupying the last two feet of the verse (vv. 394, 395, 400, 414, 452, 467, 485). In 404 the name fills a verse *extra metrum*. In 410 and 437 it occupies the first two feet; in 462, the third and fourth. The diminutive Εὐριπίδιον also fills the first two feet of 475. The prominence given to the name at the close of the verse suggests another argument, — παρὰ προσδοκίαν.

3. οὔριος is a favorite Euripidean word (*Iph. A.* 352, 1596; *Her.* 822; *Herc. Fur.* 95; *Hec.* 900; *Hel.* 147, 406, 1588, 1612, 1663), generally of a favoring breeze, voyage, flight. The *Helena*, in which the word recurs so often, was brought out thirteen years after the *Acharnians*.

4. The word ῥιπίς, "bellows," is in the nature of the case rare. But it occurs once again in our play (v. 888) in an interesting context:

δμῶες ἐξενέγκατε
τὴν ἐσχάραν μοι δεῦρο καὶ τὴν ῥιπίδα.

Without trying to prove another punning allusion in δεῦρο . . . τὴν ῥιπίδα, v. 888, we may, however, note that δμῶες, so frequent in Euripides but not in comedy, suggests tragic parody, and that almost in the same breath, in vv. 893–895, we have a shocking travesty of *Alcestis*, v. 367: "Not even in death would I be sep-

arated from thee garnished with beet-root!" alluding unmistakably to the standing joke about Euripides' mother.

5. The only Euripidean lines which I can cite which parallel *Acharn.* 665, 666, are from the *Bacchae*, vv. 145–150, a play of much later date than the *Acharnians.*

> ὁ Βακχεὺς δ' ἔχων
> πυρσώδη φλόγα πεύκας
> ἐν νάρθηκος ἀίσσει
> δρόμῳ καὶ χοροῖς ἐρεθίζων πλανάτας
> ἰαχαῖς τ' ἀναπάλλων,
> τρυφερὸν πλόκαμον εἰς αἰθέρα ῥίπτων.

It is possible that the original of *Acharn.* 665, 666, was a dithyrambic invocation used by Euripides on several occasions.

6. Of the twenty or more parodies on Euripides which occur before line 430, all but about five seem to be from the lost *Telephus.* Hence there is a probability that Bergk's attribution of the πνῖγος to the *Telephus* is correct; hence lines 665, 666, may also be from the *Telephus.*

While on this subject I should like to call attention to another jingle on the name of Euripides in v. 437. There Dicaeopolis replies to Euripides in a speech which is a veritable mosaic of quotations from that author.

> Εὐριπίδη, 'πειδήπερ ἐχαρίσω ταδί.

The echo 'πειδή-περ would seem intentional.

7. Greek Words in Plautus, by Dr. Herbert Müller Hopkins, of the University of California.

1. L. Mueller (*De Re Metrica*, p. 487) calls attention to the fact that Greek words show a Latin form in the early Latin authors, till a new fashion of reproducing them in their exact Greek form was introduced by Accius. This fashion culminated in the introduction into the Latin alphabet of *y*, *z*, *ch*, *ph*, *th*. Plautus, as is natural, shows the same tendency as the other predecessors of Accius. For example, we should not look for the termination *a* in the acc. sing., or *as* in the acc. plur., 3d Decl., in a loan-word from the Greek.

Quintilian (1. 5. 61) says that most early writers wrote *Aenea*, *Anchisa*, representing the Greek ας or ης of the 1st Decl. by *ă*. So in Plautus, e.g. Epid. 626, *Apella*. The examples of *as* in the nom. sing. are very few, viz. Merc. 945, *Calchas;* but in Men. 748, abl. *Calcha*, not *Calchante*. In Poen. 955, 1058, *Antidamas*, but *Antidamae* in gen. in Poen. 1042, 1047; Poen. 1045, *Antidamati;* Trin. 916, *Callias*.

In the voc. sing. Plautus uses the Greek form; e.g. Asin. 740, *Leonidā*. We find *ā* in the nom. to represent the Greek ας or ης in the following cases.

Amph. 438:

> *Quis ego sum saltém, si non sum Sósiā? te interrogo.*

Ibid. 439:

> *Ubi ego Sosiā nolim ésse tu ésto sane Sósia.*

Asin. 762:

> *Ne epistulā quidem úlla sit in aédibus.*

Here we have three examples of *ā* in the nom. of Greek words, though of course the *ă* was the usual ending.

In *epistulā* (Asin. 762) we have *ā* representing the Greek η in the nom. Mr. W. M. Lindsay suggests the reading *nulla* for *ulla* in the line, which is consistent with Plautine usage and shortens the *a* in *epistula*. I hardly think that Plautus used the long *a* in *epistula* because of the η in the Greek word. It seems more reasonable to suppose that such a frequently used word had ceased to be regarded as Greek, just as we adopt French words like *depôt*. Perhaps the long *a* is a reminiscence of the original long *a* in the nom. in Latin words. An example of long *a* in the nom. of a Latin word is found in Plautus, Epid. 498:

Potuit: plus iam sum liberā quinquênnium.

Here Mr. Lindsay suggests the adv. *liberē* for the adj. *liberā*, a conjecture justified by Plautine usage.

To sum up: We find long *a* in Plautus in the nom. and voc. of Greek words at least four times, and once at least in a Latin word, unless we are to destroy our examples by emendation. I am inclined to regard these few examples as traces of an original long *a* in old Latin.

2. A Greek neuter noun of the 3d Decl. is put in the 1st Decl. by Plautus, and declined like a Latin noun. In Amph. 117 we find *cum servīli schema*. We find the same phenomenon in Caecilius (Prisc. Gr. L. K. Vol. 2, p. 200); but *schemasin*, dat. and abl. plur., is found in Varro, as we might expect (Charis. Gr. L. K. Vol. 1, p. 53). So too Lucilius, frag. 604, Baehrens, Poet. Lat. Min. Vol. VI., has *schema antiquom*.

Another example of a Greek neut. noun of the 3d Decl. found in the 1st Decl. in Plaut. is *glaucumam*, Mil. 148.

3. Other words transferred from the 3d Decl. Greek to the 1st Decl. Latin are: *lanterna*, Amph. 149, 406; *poematis*, Asin. 174; *Bellerophantam*, Bacch. 810, defended by Ritschl in Opus. Philol. Vol. 4, pp. 295, 296, as over against the 3d Decl. form *Bellerophontem*, which Goetz and Schoell read. The Mss. give *Bellerophontem iam*. The *iam* is explained by Ritschl as having been written *tam* originally, above the syllable *tem*, as a correction to the 3d Decl. form, thus: *Bellerophon* ^{tam} *tem*. Most editors delete the *iam*, metri gratia, without explaining its presence in the Mss., and read the 3d Decl. form. Cf. *Aristophontes*, Capt. 527, etc.

In Cas. 493 we have *lopadas;* also in Rud. 297 and fab. frag. cert. 104 (G. and S.). Possibly in this class we may include *lampadam*, Cas. 840. The Mss. give *lampadem*, however, and even the Ms. testimony for *lampadam* in Prisc. (Gr. L. K. Vol. 2, p. 330) is conflicting. We find *lampade* in the abl., Cas. 796, and *lampadibus* in Men. 842, with one dissenting reading, *lampadis*. The case for *lampada*, therefore, is not made out with any degree of certainty. In Curc. 443, *Paphilagonas*, acc. plur., is found, representing a 3d Decl. Greek word.

4. A form that is *sui generis* in Plautus, to the best of my knowledge, is *Homeronidam*, Truc. 485.

5. Greek nouns of the 1st Decl. ending in ίδης, ίδου, may show a genitive in Plautus in *idi;* e.g. *Euripidi*, Rud. 86. This probably came about through analogy with δόμου, *domi*, δόλου, *doli*, and might be expressed by the formula, δόμου : *domī* :: ίδου : *idī*.

As the Romans used *i* for **ου** in the 2d Decl., they supposed that *i* could represent also the **ου** of the 1st Decl. in the gen. In Pseud. 757 we find *Aeschinum*, which is perhaps due to a gen. sing. in *i*. Cf. Ter. Ad. 26, *Aeschinus*. Other examples are: Mil. 870, *Periplecomenus;* ibid. 969, *Periplecomeni;* Trin. 359, *Charmidi*, cod. A, where G. and S. read *Charmidai*, metri gratia; ibid. 744, *Charmidi*. In other cases we find the 3d Decl. form; e.g. Trin. 106, *Charmides;* ibid. 950, *Charmidem;* ibid. 964, *Charmide*.

An extension of this use of *i* in the gen. to represent the Greek **ου** of the 2d and 1st Decls. is its use to represent the **ου** or **ους** in the gen. of the Greek 3d Decl. For, as words in **ης**, 1st Decl., have a gen. in **ου**, so even the Greeks, at least bet. 350 and 300 B.C., supposed that words of the 3d Decl. could have a gen. in **ου**. Thus we have in C. I. A. II. 573, 11, **Ἀριστοκράτου**; ibid. II. 809 c, 52, **Δημοσθένου**. This explains the genitives in *i* of 3d Decl. Greek words in Plautus. Exempli gratia, Bacch. 938, *Achilli*, gen., the other cases being in the 3d Decl., as in Mil. 61, *Achilles;* Merc. 488, *Achillem*. In Capt. 975, *Philocrati*, gen.; 3d Decl. forms in other cases. Epid. 29, *Stratippocli;* ibid. 34, *Stratippocles*. Epid. 36, Trin. 820, *Nerei*. Epid. 179, Most. 984, Persa 2, Rud. 822, *Herculi*. In other cases *Hercules* is declined according to the 3d Decl.; e.g. in Bacch. 155, Stich. 223, 386, Rud. 161, Stich. 233, Bacch. 665, Rud. 490. In Epid. 246, 508, 635, *Periphani*, where G. and S. read *Periphanai* for the sake of the meter.

6. Other Greek nouns transferred from the 3d Greek Decl. to the 2d Latin are: Amph. 45, *architectus;* Mil. 902, *architecte;* ibid. 919, *architecti*, nom. plur.; Truc. 3, *architectis*, abl. plur.; but in Most. 760 and Poen. 1110 we find *architectonem;* Aul. 198, *polypos*, acc. plur.; Bacch. 235, *Piraeum;* Capt. 378, *Tyndare;* ibid. 990, *Tyndarus;* Curc. 424, *elephantum;* Mil. 25, 235, *elephanto;* ibid. 30, *elephanti*, gen.; Men. 144, *Adoneum;* Merc. 469, Vid. 94, *Pentheum;* Poen. 443, *Oedipo;* Rud. 509, *Tereo*.

In Pseud. 665 we find a voc. *Harpage*, but the nom. *Harpax*, ibid. 653, 654. There is no nom. *Harpagus* or *Harpages* in Plautus. Cf. Trin. 617, *Charmide*, voc., *libri;* Most. 1130, *Calidamate*, voc., *libri*, but in Most. 341, 372, *Callidamates*, voc., which form ought to be restored in Most. 1130. In Trin. 617, also, we must read *Charmides* with G. and S. for *Charmide* of the Mss. This latter reading is like the blunder found so often in the Mss. of Terence, *Chreme*, voc., for *Chremes*. Here I might mention the form *Tranium*, Most. 560, a 2d Decl. acc. of *Tranio, onis*.

7. Greek nouns in **ων**, **ωνος**, and **ων**, **ωντος**, are both declined in Plautus in *o, onis*, with the following few exceptions: *Palaemon*, Rud. 160; *Alazon*, Mil. 86; *Acheruns, untis*, etc., saepe. This last word was probably corrupted by frequent usage.

The following are declined in *o, onis*, whether they represent **ων**, **ωνος**, or **ων**, **ωντος**: *Creo, Parmeno, Demipho, Callipho, Antipho, Amphitruo, Blepharo, Euclio, Apollo, Dromo, Machaerio, Artamo, Agamemno, Hegio, Olympio, Lampadio, Lyco, Thesprio, Messenio, Liparo, Hiero, Acanthio, Palaestrio, Cario, Tranio* (with one acc. *Tranium*), *Sagaristio, Milphio, alcedo, Ballio, Simo, Sceparnio, Trachalio, Turbalio, Philemo, Philto, Acharistio, Artemo, Cephalio*.

8. The casual manner in which Plautus used Greek words is illustrated by the heteroclite declensions. I have already mentioned *Harpax, Harpage; Tranio,*

Tranium; architectus, architectonem; Achilles, Achilli; Hercules, Herculi, etc. In Merc. 945 we find *Calchas*, but *Calcha* in the abl., Men. 748. The only complete example is *Philolaches:*

NOM. *Philolaches* (Most. 182, 626, 910).
GEN. *Philolachae* [? *Philolochis*] (ibid. 374).
DAT. *Philolachi* (ibid. 1082).
ACC. *Philolachem* (ibid. 284, 964, 974[b]).
ABL. *Philolache* (ibid. 245), *Philolacho*, Varro, L. L. IX, 54.
GEN. *Philolachetis* (ibid. 560).
DAT. *Philolacheti* (ibid. 797).
DAT. *Philolacheti, libri, Philolachi*, G. and S. (ibid. 167).
ACC. *Philolachetem* (ibid. 349, 616).
ABL. *Philolachete* (ibid. 1011).

9. From the Greek puns of Plautus I shall select five for remark.

(*a*) Bacch. 240:

Haud dórmitandumst: ópus est chryso Chrýsalo.

"Gould must have gold."

(*b*) Pseud. 585[a]:

Bállionem exbállistabo lépide: date operám modo.

"I'll bounce Mr. Bouncer." It seems from this pun that the popular derivation of *Ballio* was from βάλλω, whereas it is really derived from φαλλός, of course. Cf. *ballaena*, φάλλαινα.

The next three puns illustrate the Roman pronunciation of the Greek diphthongs θ, φ, χ. These were represented in loan-words by *t, p* or *b*, and *c*, until about the time of Cicero.

(*a*) Plautus puns on *Chrysalus* (pronounced *Crusalus*) and *crucisālus* (from *crux* and *salio*), Bacch. 362:

Faciétque extemplo Crúcisalum me ex Chrýsalo.

(*b*) In Pseud. 736 he puns on *Charinus* (pronounced *Carinus*) and *careo*, illustrating the same point:

Di immortales, nón Charímus míhi hicquidem, sed Cópiast.

(*c*) In Capt. 274 he puns on *Thalem* (pronounced *Talem*) and *talentum*.

Eúgepae, Thalém talento nón emam Miléstum.

"I wouldn't give a *thaler* (pronounced *taler*) for *Tales*."

So often in the Mss. we find the misspelling *t* for *th*, where the scribe wrote as he would pronounce, or more likely copied the error handed down from early Mss. Thus, in Men. 303, codd. B, C, and D give *cratisso* for the correct *clathisso*.

The diphthong φ was represented by *p* in *paenula* (φαινόλης), *spinter* (σφιγκτήρ), etc.; but we find *b* for φ in *ballaena* (φάλλαινα) and in the pun on *Ballio* (φαλλός) mentioned above.

The result of this investigation is to show the casual and unscientific way in which Plautus used Greek words, and to disclose some facts of Roman pronunciation of Greek diphthongs.

Remarks were made by Professor Sihler.

8. Disguising on the Stage as a Dramatic Device in Sanskrit Plays, by Professor A. V. Williams Jackson, of Columbia University.

Disguising on the stage by assuming another's dress, manner, rôle, or appearance, for the sake of concealing identity or for passing incognito by impersonating another, in order to bring about some desired end, is a familiar dramatic device on the English stage. Rosalind, Portia, the Duke in the *Measure for Measure*, and a score of similar instances, are known to every one. It is interesting to find the same artifice employed at an early date in Sanskrit plays; and the romantic character of the Hindu drama naturally led to a not uncommon use of the contrivance in the further development of the stage. The purpose of the communication, of which the present sketch is an abstract, was to bring forward and discuss in chronological order such instances of this device as the writer had noticed in reading the dramatic literature of India. The results may be briefly summarized.

It was first pointed out that the canons of Hindu dramaturgy recognize the device as a histrionic element. See Sāhitya-darpaṇa 6. 507, which gives a rule that applies not merely to a youth or man playing a woman's part, but equally to a man who is performing a male rôle in the play, and then assumes female disguise, for the moment, in order to develop a certain point in the action, just as in Ben Jonson's *Epicœne, or the Silent Woman.*

The extant plays of the first two Hindu dramatists, S'ūdraka and Kālidāsa, as the paper showed, do not contain any regular instance of disguising as a dramatic expedient. The case of Urvas'ī's remaining invisible because of wearing the magic veil is not to be regarded as falling under this particular category (see Vikramorvas'īya, ii. pp. 41–49, Nirṇaya Sāgara edition).

Second, the earliest instances that were noted were found in the three plays of S'rī-Harsha Deva (first half of seventh century A.D.). The dramatic works which bear the name of this king as author, may be lacking in invention, but they show originality in the clever employment of the contrivance under discussion, or in the skilful way in which disguising is used for dramatic purposes. An examination was made of the *Ratnāvalī* (act iii. p. 41–53, Nirṇaya Sāgara edition; or Böhtlingk, Sanskrit Chrestomathie, p. 309, 2te Aufl.); then of the clever play-scene in the *Priyadars'ikā* (act iii. pp. 24–43, ed. Jīvānanda Vidyāsāgara; cf. also French translation by Strehly, pp. 41–64); and finally, of the humorous buffoon episode in the *Nāgānanda* (act iii. pp. 37–38, ed. S. G. Bhānap; cf. also French translation by Bergaigne, p. 59), and of the striking scene in the last act of the play where the hero Jīmūtavāhana assumes the red robe which disguises him as the fated victim of the ravenous bird Garuḍa (act iv. p. 66; cf. Bergaigne, p. 101).

Third, attention was called, with some detail, to the introduction of the artifice of disguise in two of the plays of Bhavabhūti (A.D. eighth century). The typical example, which is chosen also by the Sāhitya-darpaṇa as an illustration of a youth disguising himself as a girl, is found in the Mālatī-mādhava, or Sanskrit Romeo and Juliet. Here the youth Makaranda masquerades for a time as Mālatī, and the deception is eminently successful (act vi. pp. 104–7, Calcutta edition, 1830; cf. Wilson, *Theatre of the Hindus*, ii. 74–76; Lévi, *Théâtre Indien*, p. 215). Incidentally, Bhavabhūti furnishes another example in the fourth act of his *Mahā-*

vīra-carita, in which the ogress S'ūrpanakhā assumes the guise of the deceitful and treacherous Mantharā. The stage direction here reads *tataḥ pravis'ati lakṣmaṇaḥ mantharāveṣā s'ūrpanakhā ca* (act iv. 66, p. 154, ed. Anundoram Borooah; cf. Pickford's transl. p. 82). Compare also later in the text *mantharā-rūpa-dhāriṇyā s'ūrpanakhayā . . . etad vihitam* (act vii. 75, p. 292, ed. Borooah; cf. Pickford, p. 168).

In the century following Bhavabhūti, the dramatist Vis'ākha-datta (A.D. ninth century) was shown to afford one of the best illustrations of the use that may be made of disguise as a histrionic device. His well-known play *Mudrā-rākshasa* (ed. K. T. Telang, Bombay Sanskrit Series, 27) is a political drama that recalls Richelieu; and its Machiavelian stratagems give ample opportunity for instances of concealment of identity. These were commented upon at some length; a reference here to Lévi, *Théâtre Indien*, p. 227, will suffice.

The last illustration noticed was from Rājas'ekhara (between the eighth and tenth centuries A.D.). Two examples occur in his *Viddha-s'ālabhañjikā*. In this comedy a princess passes incognito as a page at the king's court (act i. seq., ed. B. R. Arte; cf. Wilson, ii. 354; Lévi, p. 245); and a slave boy is palmed off as a girl to play a trick (act ii. p. 47, ed. Arte), somewhat as in the *Mālatī-mādhava* or in Ben Jonson's *Silent Woman*. The situations were described, and the study concluded with an estimate of the value of disguising as a dramatic device in the Hindu plays.

9. The Admetus of Euripides viewed in Relation to the Admetus of Tradition, by Professor Hermann L. Ebeling, of Miami University.

This paper is printed in full in the TRANSACTIONS. Remarks upon it were made by Dr. Huddilston.

An invitation was then extended to the Association by President and Mrs. Smith to attend a reception at their house on Wednesday afternoon.

Adjourned.

EVENING SESSION.

The Association, together with a large number of guests, assembled at eight o'clock in Alumni Hall, to listen to the address of the President, Professor Minton Warren, of Johns Hopkins University. The speaker was introduced by President George Williamson Smith, who extended a welcome to the Association on behalf of the Corporation of Trinity College.

10. The Archaeological Giro and the Philological Seminar, by Professor Minton Warren, of Johns Hopkins University, President of the Association.

Replying first to the cordial welcome extended by President Smith, of Trinity College, to the Association, the President then referred to the severe loss which the Association had sustained since its last meeting in the death of Dr. J. Ham-

mond Trumbull, of Hartford, its first Treasurer and one of its early Presidents, and in the death of Professor Frederic D. Allen, of Harvard University, President of the Association for the year 1881–82, and one of its most prominent members.

The subject was then announced to be "The Archaeological Giro and the Philological Seminar."

From the time when the anonymous author of the *Itinerary of Einsiedeln* went to Rome and set down so many of the buildings and inscriptions which he saw in the Eternal City, innumerable have been the pilgrims who have wended their way to Italy to enjoy its art, to study its antiquities, and to drink in the inspiration of its historic past. Many a classical student has here vivified his knowledge, and renewed his vows to scholarship. Ritschl used to say that in Italy the whole man was made over, and whenever possible he sent the most brilliant of his pupils to Italy to quicken them as he had been quickened. Of late years the Germans and Austrians have realized the importance of urging the teachers in their gymnasia to visit Italy, and of making provision for their examining its monuments under expert guidance. This is the function of the 'Giro,' or 'Anschauungscursus.' A good description of such a Giro, in which seventeen teachers from various parts of Germany participated in 1893, is given by Dr. Glässer in the 150th volume of Fleckeisen's *Jahrbücher*. The places visited were Florence, Orvieto, Rome, Pompeii, Naples, and Pestum, and the guides who communicated the necessary information were Professors Petersen, Hülsen, and Mau, all connected with the German Archaeological Institute in Rome. Reference was also made to other Giri, some even more extensive, conducted under different auspices. The Germans expect not only that the teacher will carry back from such a Giro thousands of beautiful impressions and interesting experiences, a deeper appreciation of art, and the incentive to further study, but that he will make a practical use of his widened knowledge and experience to impart to his instruction new charm, more variety, and more life. If the highest aim of the modern classical teacher is to make his pupils enjoy the masterpieces of Greek and Roman literature as they enjoy Shakespeare and Thackeray, he must reproduce for them as far as possible the atmosphere of ancient life, and strive to make as real as possible the outward conditions and environment of the ancient writers themselves and of the characters who live in their works. The teacher who has felt in his heart the pang of separation from Rome can understand far better the bitterness of Ovid's spirit as he wrote his *Tristia* at Tomi.

The privileges of such Giri have been enjoyed by the regular students of the American Schools at Athens and Rome, and the School in Rome contemplates establishing a summer course of this sort, to include at least Naples, Pompeii, and Rome, for the benefit of teachers who can only visit Italy during the summer months.

Turning to the Philological Seminar, its rapid extension was first noted. Whereas twenty-five years ago it was almost unknown in this country, now there is hardly a prominent institution which does not announce in its catalogue one or more seminaries of this character. Quotations were also given from the catalogues of smaller and less prominent colleges, showing that there is a tendency to establish seminaries where the necessary equipment is wanting. For the sake of setting forth more clearly the proper aim and sphere of the seminary, a brief sketch was given of the German Seminar and its development under such scholars

as Gesner, Wolf, Hermann, Boeckh, Lehrs, and Ritschl, and its importance in the training of teachers was emphasized. The seminary gives mastery, method, and independence of judgment. It is the soul of the university, the "seed-plot of the enthusiasm of learning." It teaches one to prove every opinion, to submit to no authority as such. A Greifswald professor, Ernst Bernheim, has recently published a brochure (*Der Universitätsunterricht und die Erfordernisse der Gegenwart*, Berlin, 1898) advocating the curtailment of lectures and the inclusion of a greater proportion of the students in the practical exercises of the Seminar.

Recognizing, then, the importance of the seminary as an efficient instrument in the work of the American university, some of the difficulties in the way of copying the German Seminar in all its details were pointed out, while the necessity of thoroughly carrying out its spirit and aim was insisted upon. With Gabriel Compayré, the attempt to have graduate instruction where there are neither adequate libraries, adequate teachers, nor a sufficient number of students, was characterized as a wasteful expenditure of force, and the following passage from the same French critic, referring to the mixing of graduate and undergraduate work, was quoted with approval:

"Qui ne voit les inconvénients graves de cette cohabitation de deux ordres d'enseignement, profondément distincts par leur caractère et leur destination? N'est-il pas à craindre que les intérêts de l'un ou de l'autre ne soient sacrifiés, que l'enseignement secondaire ne devienne trop spécial, trop technique, qu'il ne perde le caractère, qui est le sien, d'être une culture générale de l'esprit; que des professeurs qui enseignent à la fois à l'Université et au collège (au moins en ce qui concerne les lettres et les sciences) ou bien n'apportent dans l'enseignement secondaire des exigences, des habitudes d'érudition et de recherche savante qui ne lui conviennent pas; ou inversement, qu'ils ne maintiennent jusque dans leurs chairs de haute instruction les méthodes trop élémentaires de l'enseignement des collèges; que par conséquent, l'enseignement supérieur n'en soit abaissée et amoindri, la coupure n'étant point faite et les limites restant indécises?"

Despite the danger hinted at by Compayré, the outlook on the whole for graduate instruction and the development of the seminary in our universities was recognized as most hopeful. We must have the courage, however, to recognize our own shortcomings, and in the structure of our higher education, which has been too hastily reared to be solid at every point, we must strive gradually to strengthen the weak places.

Morning Session.

Hartford, July 6, 1898.

The Association assembled at 9.40 A.M.

11. On the Nature and Scope of Aristotle's Homeric Criticism, by Dr. Mitchell Carroll, of Johns Hopkins University.

In his Hopkins thesis entitled *Aristotle's Poetics c. xxv. in the Light of the Homeric Scholia*, of which an epitome appeared in the Proceedings of Special Session, 1894, pp. xxii–xxiv, the writer showed that we have in the Homeric scholia abundant commentary illustrative of the chapter in question, traceable

directly to the Ἀπορήματα Ὁμηρικά of Aristotle and his followers. Further studies in the pre-Alexandrine criticism and interpretation of Homer make it evident to him that there exist in the *Poetics*, the Homeric scholia, and elsewhere, fragments and illustrations of Aristotelian teachings sufficient to justify us in ascribing to Aristotle the careful formulation of methods of criticism of the Homeric poems, textual, linguistic, literary, and aesthetic.

It is the aim of the complete study to give a systematic and exhaustive treatment of Aristotle's utterances and opinions concerning Homer gathered from every source, to systematize his observations, to weigh his methods of interpretation, and to make a general estimate of the value of his contributions to Homeric criticism.

The scope of such an inquiry is naturally a broad one, and the following remarks purport to be merely a skeleton outline of certain topics treated at length in the complete paper, as they are suggested by a study of the *Poetics*.

In my former study I showed that the Ἀπορήματα Ὁμηρικά of Aristotle and the Peripatetics form a considerable part of the Porphyrian ζητήματα of the scholia; that far more remains of this work than is usually published in the Aristotelian Corpus; and that their value is much greater than is usually conceded, since they contain methods of explanation growing out of Aristotle's theory of poetry and throw light on many a dark problem of the *Poetics*. Hence the present estimate has the advantage of all that have preceded it, in having larger material to draw from and in being based on a more thorough and systematic study of all the material.

What, then, are our sources of information regarding Aristotle's Homeric studies?

1. The *Poetics*, containing a discussion of tragic and epic poetry, with many allusions to Homer.

2. The Ἀπορήματα Ὁμηρικά of Aristotle and the Peripatetics, as preserved in the Homeric scholia, discussing, according to my collectanea, more than one hundred and fifty passages in the *Iliad* and the *Odyssey*.

3. References to Homer and citations from Homer in Aristotle's other works.

4. External evidence of Aristotle's Homeric activity in Isok., Dio Chrys., Diog. Laert., Plutarch, and elsewhere.

Aristotle was probably driven to the study of the nature of poetry by the cavilling criticism of philosophers and sophists, and especially by the well-meaning but pedantic polemic of his great teacher, Plato. Up to this time utility and instruction were regarded as the end of poetry, and this conception naturally led to much fault-finding with the poets, and especially with Homer. Led on by a profound admiration of Homer, Aristotle, in seeking to meet these objections, made a study of the nature of poetry, — its end (which he found to be pleasure), its several species and the parts of each, the causes of poetic beauties and poetic faults, the censures of critics and the principles on which they are to be answered.

It is a noticeable fact, that though the *Poetics* is devoted most largely to tragedy, yet Homer is cited far more frequently than any other poet, and in a way that shows him to be the object of the author's chief study and his poems the ideal works from which Aristotle derived his principles. The following remarks indicate the truthfulness of this statement:

1. *Homer in the discussion of poetic imitation.*

In his treatment of the means, the objects, and the manner of poetic imitation, Aristotle cites Homer in illustration of his teachings regarding each. Thus in discussing the means, he shows that poetry is not a matter of metre, and to prove his point contrasts Homer with Empedokles, the former being essentially a poet, the latter a physicist; under manner he states that Homer is a poet who in narration takes another's personality; regarding the objects of imitation, Homer and Sophokles are cited as imitators of ideal character (1448 a 26, 27).

2. *Homer in the treatment of the rise of tragedy and comedy.*

Aristotle finds in Homer the first poetry of the satirical kind, who in his *Margites* sketched out the main lines of comedy by dramatizing the ludicrous, while being at the same time preëminent among poets in the serious style. Thus, "The *Margites*," says he, "has the same relation to comedy as the *Iliad* and *Odyssey* to tragedy" (1448 b 34–40).

3. *Homer in the points of likeness between epos and tragedy.*

Aristotle in a number of passages emphasizes the similarities between epos and tragedy, and concludes that one who knows the beauties and defects of tragedy is also a judge of the beauties and defects of epic poetry (1449 b 16–20). These points of likeness are as follows: (*a*) Both imitate characters of ideal grandeur, as in the poetry of Homer and Sophokles; (*b*) epos has the same constituent parts as tragedy, excepting song and scenery, — viz. plot, character, sentiments, and diction; (*c*) it requires, like tragedy, reversals of fortune, recognitions, and tragic incidents; (*d*) it must, like tragedy, be simple, complicated, 'ethical,' or 'pathetic,' the *Iliad* being at once simple and 'pathetic,' the *Odyssey* complicated and 'ethical.'

"In all these respects," says Aristotle, "Homer is our earliest and sufficient model" (1459 b 8–13).

Aristotle discusses in cc. vi–xxii the constituent parts of tragedy, one by one; and later, in treating epic poetry (cc. xxiii–xxiv), merely sums up his observations about tragedy, and applies them, where appropriate, to epos.

A. Thus unity of plot is demanded in both; i.e. the law of necessity or probability, so frequently emphasized, must be strictly observed. In respect to *plot*, as in all else, he finds Homer, whether from art or genius, to be of surpassing merit (1451 a 23), and cites both the *Iliad* and the *Odyssey* as examples of artistic unity. Thus, in composing the *Odyssey* he did not bring in all the adventures of Odysseus, between which there was no necessary or probable connection, but made it to centre around one, complete action (1451 a 23–30). Likewise in the *Iliad* he did not make the whole Trojan war the subject of his poem, which would have been too cumbrous a theme; but he selects a single portion, and merely diversifies the poem by admitting many episodes from the general story of the war (1459 a 30–38).

B. All that is said of *character* in c. xv he applies to epos as well, and commends Homer for introducing personages not "wanting in characteristic qualities, but each with a character of his own" (1460 a 9–11).

C. As regards the *sentiments*, defined as "the faculty of saying what is possible or pertinent in given circumstances," they must be artistically expressed, and Aristotle finds in Homer an unrivalled example of the proper manner of treatment (1459 b 16–17).

D. So, too, the *diction* must be artistic, and in this respect also he considers Homer unequalled (1459 b 16–17).

4. *Homer in the treatment of the objections to poetry and the principles on which they are to be answered.*

As the censures of critics had in large measure led Aristotle to the study of poetry, it is natural that near the close of his work he should take up these objections and show how they are to be removed by a consideration of the poetic principles already discussed. This is the nature and the object of c. xxv, on which the Homeric scholia have thrown so much light. It is worthy of note that of the many citations in that chapter all except two are taken from Homer. It is to be expected that the objections would be censures of either plot, character, sentiments, or diction, and my collectanea from the scholia show this to be the case. For a complete analysis of the chapter with citations from the scholia, see my thesis, *Aristotle's Poetics c. xxv in the Light of the Homeric Scholia.* I shall here merely attempt to suggest the linguistic and aesthetic nature of Aristotle's methods of criticism by naming certain lines of objection and indicating the methods of explanation for them.

Critics found in the Homeric narratives *ἀδύνατα* — i.e. incidents impossible, not real, not true to life, as in the account of the pursuit of Hektor (X 205 ff.) (12 examples in scholia); or *ἄλογα*, irrational or improbable elements, as the account of the putting out of Odysseus by the Phaiakians on the shores of Ithaka (O 119 ff.) (16 examples in scholia); or *βλαβερά*, the 'morally hurtful,' of which Plato made so much; or *ὑπεναντία*, i.e. contradictions or inconsistencies in statement, as the incident of the slain Pylaimenes following the corpse of his son Harpalion on its way to sacred Ilium (cf. E 576, N 658) (20 examples in scholia); or *ἀπρεπῆ*, the unbecoming in character, a term usually applied to the poetic representations of the gods (18 examples in scholia); or *τὸ ἀνώμαλον*, the inconsistent in character, charged against the Homeric Achilles, whom Aristotle justifies as being *ὁμαλῶς ἀνώμαλον*.

How, now, does Aristotle proceed to justify the presence of such elements in the Homeric poems?

"It is Homer," says Aristotle, "who has taught other poets the true art of lying" (*ψευδῆ λέγειν ὡς δεῖ* 1460 a 19). And the fact that the poems of Homer are creations of the imagination of an exceedingly clever sort by the supreme master of fiction leads the philosopher to lay down three fundamental considerations for his explanations of alleged poetic faults.

A. The standard of artistic correctness in poetry he finds to be altogether distinct from that of ethics and politics, in answer to Plato, who judged poetry by ethical and utilitarian considerations. Faults are justifiable, if through them the end of poetry is more truly realized, and this with Aristotle is pleasure, the heightened and delighted wonder experienced in the perusal of marvellous fictions. For the sake of affording pleasure the poet invents extraordinary characters, whose words and actions, however, are poetically true. This plausibility of representation imposes upon us sufficiently for the purposes of poetry, and leads us to believe for the moment all the *ἀδύνατα* and *ἄλογα*, marvellous and incredible fictions we should otherwise have rejected. So the story of the putting out of Odysseus, irrational though it be, we accept because of the poetic charm with which the poet invests his narration. There may be in the poem, moreover, faults

or inaccuracies, judged by the standard of other arts; but these are minor details and do not affect the poetry as such. "It is a less error not to know that a doe has no horns than to paint one badly." Thus Aristotle asserts for poetry a purely aesthetic standard. And in the scholia we find this appeal to the aesthetic standard, whether from a study of the characters or the poetic situation, more than thirty-five times, for the solution of ἄλογα, ἀδύνατα, ὑπεναντία, ἀπρεπῆ, and other objections.

B. As the poet is an imitator, the objects of representation must be either (1) actual events, or (2) current traditions or popular belief, or (3) the universal, the ideal, the 'higher reality.' The third may be designated as poetic truth.

This representation of 'what ought to be,' in the aesthetic sense, leads frequently to the introduction of ἀδύνατα, ἄλογα, etc., judging from our ordinary standards, but which are, notwithstanding, in a higher sense poetically true. If the poet introduces these elements artistically, in a credible and natural manner, we involuntarily accept for the moment his fallacies.

But though the poet's thought is thus free and eternal, yet usage and tradition determine largely the form in which he clothes it. Accordingly, in his narrations about the gods, the poet can merely embody in his poetry current traditions and popular belief. This is a final answer to the censures of Plato and other philosophers. Men say so and believe so, says Aristotle, and the poet with right accommodates himself to the popular views. This method of explanation finds striking confirmation in the scholia, where it is frequently used to explain ἀπρεπῆ, ἀδύνατα, and ἄλογα. Furthermore, the poet is compelled to represent the customs of the time he is depicting, actual events of that time, though to men of later times they seem impossible and incredible. And in the scholia the custom is appealed to in more than a dozen passages to explain ἀδύνατα, ἀπρεπῆ, and ὑπεναντία.

C. Poetic diction, the means of representation, has received much attention at the hands of Aristotle. He recognizes poetic license in the use of language, and that many alleged faults can be removed by a consideration of the linguistic expression. In more than thirty-five passages of the scholia occur explanations of objections by some criticism or interpretation of the Homeric diction, illustrating observations of Aristotle in the *Poetics*. In some cases we see the explanation of rare and difficult words; in others, changes in accent or punctuation, or other critical comments and emendations. Sometimes we see a difficulty removed by a study of the ambiguity of an expression, sometimes by an appeal to the custom of speech, sometimes by a consideration of the various possibilities of meaning in a word, — all of which methods of explanation are briefly treated in c. xxv.

12. The Origin of the Gerundive, by Professor Edwin W. Fay, of Washington and Lee University.

This paper appears in full in the TRANSACTIONS.

13. The Pronunciation of Genitives in *-i* from Substantives in *-ius* and *-ium*, by Professor E. M. Pease, of the Leland Stanford Junior University.

The traditional view advocated by the writers on this subject, that "an accent originally on the antepaenultima remains on the paenultima, according to the

grammarians, in contracted vocatives and genitives of *-io*-stems" (Lindsay, *Lat. Lang*), was called in question by a study of the relation of the verse-ictus and the word-accent in a portion of Plautus and Terence. The harmony of verse-ictus and word-accent proves to be closer than is generally supposed, and it was noticed that most of the instances in which they fail to agree fall into interesting groups. For instance, such words as *múlierem*, *bénefici* and the like, form one group of exceptions, as Lindsay has already pointed out.

These genitives of *-io*-stems also fail to conform to the rule suggested by Nigidius Figulus, and now current in all the handbooks. It therefore seemed worth while to trace the usage through all of Plautus and Terence and the other Republican poets. In the six plays of Terence there are forty-seven instances of this genitive in *i*. Eliminating all cases with long penult, like *negōti* and *testimōni*, and all dissyllables, like *fili*, *preti*, there remain nineteen examples of polysyllables with short penult; e.g., *aúxilì*, *cónsilì*, *ingenì*. These all, with two exceptions, receive the ictus on the antepenult, and the secondary accent on the ultima. One exception is *bénefícì*, And. 44, which belongs to the group above referred to; and the other is *cònsilì*, And. 320, where the primary verse-accent is on the final syllable and the secondary on the first. In no instance does the verse-accent fall on the penult. In Plautus there are sixty-two instances of polysyllables with short penults. All but nine conform to the normal usage of pronunciation, and receive the primary ictus on the antepenult. Of these nine exceptions, there are five cases where the last syllable receives the primary accent and the antepenult the secondary accent; in one instance, through the elision of the final *i*, the word receives no accent, in another the metre is uncertain; the other two are instances of *bénefici* and *málefici*. These apparent exceptions only strengthen the rule; and of all the cases there is not one where the short penult receives the verse-accent, primary or secondary.

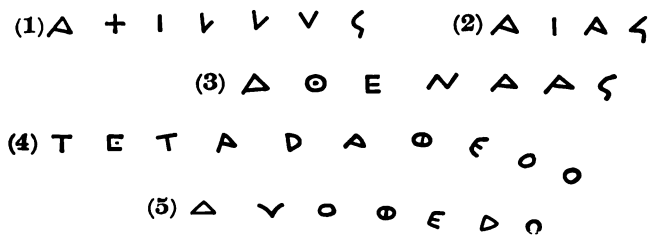
The results of the investigation in the other poets of the Republican period are identical with those in Plautus and Terence. Though the passages are often fragmentary and it is difficult to determine with certainty the position of the ictus, there is still no clear case of the verse-accent falling on the short penult. There are several instances where the ultima receives the ictus, and where the first syllable of a quadrisyllabic word is accented. This array of instances violating the special rule laid down by Nigidius seemed at the time the paper was read as conclusive evidence that there was no basis for the current pronunciation; but after recently considering the question anew and realizing more clearly than before the large number of instances in which the antepenult in these genitives is long, and the difficulty the poet would have in accenting the penult, there is reason to doubt whether the instances which are really fitting are numerous enough to warrant us in drawing any conclusion. We are perhaps forced to accept, for the Republican period, the principle this paper intended to prove, if we accept the view of Brugmann, Stolz, and others, that the genitive of nouns in *-ius* and *-ium* originally ended in single *i*; for it is hardly possible that the Romans would accept the short penult in these genitives, if the single *i* were not the resultant of an earlier *ii*.

Remarks were made by Professors Lodge, Ashmore, and Gudeman, and in reply by the author.

14. Achilles and Ajax at Dice: A Vase in the Boston Museum of Fine Arts, by Miss Lida Shaw King, of the Packer Collegiate Institute.

On a recently acquired black-figured lecythus in the Perkins Collection of the Boston Museum of Fine Arts are represented Achilles and Ajax playing dice, with Athena between them. The vase is a lecythus of the archaic type, and from its technique may be dated between 530 and 550 B.C., though the inscription, especially the form of *θ*, might suggest a later date.[1] It is black-figured on red ground; the flesh parts of Athena are in white; purple is used as a subordinate decoration for hair and beard and on the armor; the eyes, in profile, of the heroes are round, while that of Athena is oval. Inner details are incised. Achilles (left) and Ajax (right) are seated upon squared slabs. In the left hand each holds two spears, which rest upon the left shoulder. They face each other and are bent forward, each bringing his right hand upon a low, pedestal-like stone that lies between them, in front of which stands Athena. She faces to our left, her right arm extending above Achilles' head, while the lower part of her body is turned to the right, and she seems to be moving rapidly. The heroes are bareheaded; they both wear the loin-cloth, cuirass, and greaves. Their helmets, of the Corinthian type, with crests, and their shields, of the Boeotian type, are stacked behind them. Athena wears a crested helmet and an aegis, and in her left hand poises her spear horizontally. Above the heads of Achilles and Ajax are inscribed their names (in the nominative): (1) *'Αχιλλύς* (*sic*), perhaps meant for *'Αχιλ(λ)ύς*, and (2) *Αἴας*, while near Athena's is her name (in the genitive): (3) *'Αθηνάας* (*sc. εἰκών* or *εἶδος*).

The inscriptions of this vase are of especial interest, as will be seen from the facsimiles below; they are in the Old Attic alphabet and exhibit certain noteworthy peculiarities. In front of the heroes, and written up and down the vase, are the words which each is supposed to be saying. Achilles says (4) *τέτ(τ)αρα φέρω*, 'I score four'; Ajax, (5) *δύο φέρω*, 'I score two.'



The inscription makes it highly probable that the artist conceives this scene as of a game of dice (*κύβοι*), and not a game of backgammon (*πεσσοί*), which is not infrequently figured in much the same fashion.

The vase belongs to a series comprising not less than forty specimens, mostly without inscriptions, proceeding, at least in one case, from such a well-known artist as Execias (Baumeister, *Denkmäler*, fig. 744). The series has been cata-

[1] On the François vases the two forms of *θ* (⊕ and ⊙) occur together.

logued by Kjellberg and briefly discussed by Robert. We may regard the type as originally representing a genre scene: two Greek warriors, partially armed, while engaged on picket duty amuse themselves either at dice or at backgammon. The artist of this vase has given them the names of Achilles and Ajax. The different manner of designating the heroes and Athena (the former in the nominative, the latter in the genitive), and the odd perspective, whereby the upper part of Athena is in the background, while the lower part is in the foreground in front of the players, suggests that the figure of Athena is perhaps a later addition, and that the goddess is conceived as invisible to the players, though present in spirit to warn them of the danger of attack from unsuspected enemies. A later treatment transforms this figure into a statue of the goddess on a pedestal, and this in turn leads to a new conception of the scene. Various theories about these vases were cited and discussed in the paper.

The paper was presented for the author by Professor Wright. Remarks were made by Professor Perrin, Miss King, Professor Smyth, Dr. Huddilston, and Professor Earle.

15. The Literary Relationship of Juvenal to Martial, by Dr. Harry Langford Wilson, of Johns Hopkins University.

In all the field of Roman literature there are perhaps no two writers who are more closely related, or throw more light each on the other, than Juvenal and Martial. So many coincidences of thought and expression crowd upon the attention of the reader of these authors that the question arises, How are we to account for these similarities, so numerous and striking? Is it sufficient to say with a recent editor — I mean Friedlaender — that they portray the social conditions of the same age? Some explanation going far deeper is, in my opinion, rendered necessary by the phenomena which present themselves when the two poets are placed side by side. As far as the chronological aspect of the question is concerned, the statement of the *Vitae* ("ad mediam fere aetatem declamavit"), the silence of Martial in XII. 18 with regard to Juvenal's poetic activity, — and on this point I am inclined to lay stress, — and the tone of the satires themselves, looking back as they do on the past, often on the distant past, are best explained if we assume that Juvenal not only did not publish, but did not write, satire before the appearance of the last of Martial's epigrams, the twelfth book, in the year 101/102. Upon this probable hypothesis we proceed in considering the influence of the earlier upon the later writer.

One of the most striking features of the Roman poetry of imperial times is the almost universal dependence of the poet upon his predecessors. True of all literature in a greater or less degree, this phenomenon is nowhere more marked than in the poetry of the Silver Age. The poet of the period employed the regular poetic phraseology, which had reached its highest development in the time of Augustus and long since become stereotyped. It would therefore be a great mistake to suppose that every time we meet a passage in Valerius Flaccus or Statius which recalls a turn of expression in some poet of the preceding century, we must infer that the later was of set purpose imitating the earlier poet. No doubt indisputable examples of imitation can be pointed out in any book

of the *Argonautica* or *Thebais*, but by far the larger number of such coincidences of expression are quite unintentional and result from unconscious reminiscence. But when we turn to Martial and Juvenal the question is a very different one. Here we are considering the influence, not of a poet of the preceding century whose works were familiar to all from childhood, but of a contemporary and friend, who, it should not be forgotten, stood further than any other poet of that day from those rhetorical tendencies so pronounced in Juvenal. In view of the intimate social relations existing between the two poets, and the fact that Juvenal is mentioned in Martial VII. 24 and addressed in VII. 91 and XII. 18, we must, it seems to me, assume for the satirist such familiarity with the epigrams as to reduce to a minimum the possibility of his unconsciously repeating their thought or phraseology.

The literary relationship of Juvenal to Martial is not now brought to notice for the first time. Many years ago W. S. Teuffel called attention to some of the parallel passages, in a foot-note to his essay on Juvenal (*Studien und Charakteristiken*, 1871, p. 416). More recently Henry Nettleship, in his "Life and Poems of Juvenal" (*Journal of Philology*, XVI. 1888, p. 41 ff.), devoted several pages to this question, advancing the theory that "during the greater part of Domitian's reign Martial and Juvenal virtually worked together." But this view has won little acceptance, is not, as far as I know, now held by any one, and must for reasons already suggested be considered untenable. The next important utterance on this subject came from L. Friedlaender, who, reviewing Nettleship's essay in *Bursian's Jahresbericht* (1892), expressed the opinion that the correspondences in question are for the most part accidental, and that only for one passage (Juv. V. 147) should intentional reference to Martial be assumed. In his edition of Juvenal (1895) he has nothing to say about the influence of Martial, even in his note to the passage just mentioned.

In attempting to discover the attitude of Juvenal toward his friend's work, with which he was so familiar, let us first consider passages similar in both expression and thought, and in some instances even in their context.[1] No one would think of denying a conscious reminiscence of Martial on the part of Juvenal in the following parallel:

> "Boletum qualem Claudius edit, edas" (M. I. 20, 4)
>
> "boletus domino, sed quales Claudius edit
> ante illum uxoris, post quem nihil amplius edit" (Juv. V. 147).

The words are the same in both cases, conveying the same thought in the same connection, and this is the passage referred to by Friedlaender in the remark already mentioned. Cases of this kind, in which both thought and language are similar, are by no means as numerous as might be expected, — not more than six in all. Sometimes, too, the similarity does not extend beyond a single word, and that a word not at all unusual. It is therefore quite clear that Juvenal, in a period when wholesale and unreserved appropriation of the work of others was the rule, refrained almost entirely from this most direct method of borrowing, as far as Martial was concerned.

[1] For present purposes I have selected a few representative illustrations. All the material upon which the conclusions of this paper are based appears in the *American Journal of Philology*, XIX. 1898, pp. 193-209.

But there is still a considerable number of Juvenal passages in which we see verbal coincidence with Martial. The most remarkable feature of these exact verbal repetitions is that, while the words, as far as the likeness goes, are the same, the general point of view is different, the immediate thought expressed is not the same, and the words themselves have usually a different application and often an entirely different meaning. Now there can in my opinion be little doubt that Juvenal rarely, if ever, repeated words or phrases occurring in the epigrams without knowing they were Martial's. Whether he was in every, or even in any, case aware that he was adapting Martial's language to another point of view or giving it a new meaning, is a different question, and of course one which does not admit of a certain answer. It is true that the words of an old author sometimes remain in the memory when their context and real meaning have been forgotten; but it is improbable that Juvenal, in the case of his contemporary and friend, remembered the words apart from their meaning and connection. To my mind, the evidence points toward a probability not only that Juvenal was conscious of using expressions found in Martial, but that he for the most part allowed himself to borrow them only when his point of view or thought was not the same. In one instance the leading word is to be understood literally in Martial, but metaphorically in Juvenal:

"ardeat illa licet" (Mart. VIII. 59, 12)

"ardeat ipsa licet" (Juv. VI. 209).

The former refers to a burning *lucerna*, the latter to a woman in love. In one case Juvenal uses literally the expression employed by Martial in a figurative sense:

"Stat contra dicitque tibi tua pagina 'Fur es'" (Mart. I. 53, 12)

"stat contra starique iubet" (Juv. III. 290).

The latter passage is taken from the description of the dangers that threatened the unattended pedestrian in the streets of Rome at night. As a last instance in which the same phrase has very different meaning in the two poets, we may quote Juvenal's words about the astrologer:

"Nemo mathematicus genium indemnatus habebit" (Juv. VI. 562);

that is to say, the narrower his escapes and the more severe his hardships, the more implicit the faith of the people in his skill. Martial, on the contrary, using the same expression, *genium habere*, referred to the qualities of a good book:

"Victurus genium debet habere liber" (Mart. VI. 60, 10).

But there is a larger class of parallels in which the repeated words or phrases, though used in the same or almost the same sense, are found in an entirely different context and have reference to persons or things of a totally different character. For example, Martial speaks of true fame with the words

"Notumque per oppida nomen" (III. 95, 7),

whereas Juvenal in the same words gives vent to his scorn:

"Notaeque per oppida buccae" (III. 35).

A large majority, however, of the cases in which the influence of Martial on Juvenal may be considered possible consists of passages dissimilar in phraseology, alike only in thought. Seventy-seven such instances can be reported. In these, as a rule, while the thought expressed in the particular verse, and sometimes even in the whole context, is exactly the same as in Martial, the avoidance of the same words is apparently so studied as to strengthen the conviction that in such cases the satirist was unwilling to borrow the exact words of his friend. If Martial's sentence is brief and plain, Juvenal's is often extended and rhetorical without adding any really new idea, though the converse of this is sometimes true, when Juvenal expresses himself in a briefer and even condensed form. In some places, too, where Martial has employed the usual word in the connection, Juvenal uses a rare synonym. In a similar manner the writer of the lost *Epitome* seems to have altered the language of Livy (cf. E. Wölfflin, *Archiv für lateinische Lexikographie und Grammatik*, XI. 1898, pp. 2 and 7). All this becomes clearer as we examine the parallel passages.

> "Quod tam grande sophos clamat tibi turba togata,
> Non tu, Pomponi, cena diserta tua est" (Mart. VI. 48)

> "quanto Faesidium laudat vocalis agentem
> sportula?" (Juv. XIII. 32 f.).

Here, as in other cases following, exactly the same thought is presented without the repetition of a single word. And it is interesting to observe how the different ideas of the one writer are represented in the other. *Laudat vocalis* corresponds to *sophos clamat*, *sportula* to *turba togata* and *cena*, *agentem* to *diserta*, and *quanto* (sc. clamore) to *tam grande*.

> "Quaeque trahi multo marmora fune vides" (Mart. V. 22, 8)

> "Nam si procubuit qui saxa Ligustica portat
> axis" (Juv. III. 257 f.).

The same picture is before the mind of each poet, the crowded streets of Rome, in which the pedestrian was always in danger; but the *marmora* of Martial is the *saxa Ligustica* of Juvenal, and *trahi fune* corresponds to *portat axis*. So in describing a fish too large for any platter,

> "Quamvis lata gerat patella rhombum,
> Rhombus latior est tamen patella" (Mart. XIII. 81)

> "Sed derat pisci patinae mensura" (Juv. IV. 72),

the satirist uses *patina* instead of *patella*, *piscis* instead of *rhombus*, and expresses the sense of *lata* by the noun *mensura*.

To say that all these coincidences of thought and expression are due only to accident and environment seems to me to be out of the question. Assuming for the satirist, as I think we are justified in doing, perfect familiarity with the *Epigrams*, we are led to the conclusion that Juvenal, with the few and for the most part unimportant exceptions mentioned in the early part of this paper, avoided expressing the same thought in the same way as Martial, though he allowed himself to borrow Martial's words when thought and point of view were different.

Moreover, the fact that this principle with almost perfect regularity explains the relation of the parallel passages to each other gives strong probability to the theory that this was Juvenal's conscious attitude. At all events, even if this be not conceded, — and of course demonstration is impossible, — surely it may never be affirmed that the literary influence of Martial upon Juvenal was slight, or limited to a single passage.

16. The Date of Ovid's Banishment, by Dr. W. S. Burrage, of Harvard University.

Our only information as to the date of Ovid's banishment comes from two volumes of letters which the poet wrote during his exile. Of these two volumes, the *Tristia* alone shows finish and skilful arrangement, whereas the *Ex Ponto* is merely a disorderly bunch of letters (cf. *P.* III. 9. 51–54).

From his letters we learn that Ovid put to sea in winter; but there is doubt whether he reached Tomi that same winter or in the following summer. On this point, Ovid's own statements as to his route and rate of progress yield scant satisfaction. We know that he left his ship at Tempyra in Thrace; but his subsequent route is not certainly known. His accounts of winds and delays neutralize each other.

The sixth and thirteenth letters in the fourth book of the *Ex Ponto* give us statements which enable us to make a near guess at the wished-for date. The thirteenth letter was written after Augustus' death (vv. 25, 26), and in the sixth winter of Ovid's stay at Tomi (v. 40). That this letter was written in the next winter after the death of Augustus is rendered probable by the sixth letter, where we learn that Augustus had recently died (vv. 15–18), and that Ovid had been in Tomi five years (vv. 5, 6). Now, if we date the thirteenth letter later than the winter of 14/15, we shall have to assume that Ovid reached Tomi as late as the winter of 10/11 or the spring-summer of 10 — dates on which it would be too late to speak of Augustus as a 'newly-made immortal.'

Assuming the winter of 14/15 as the date of the thirteenth letter, the winter of 9/10 must be accounted Ovid's first winter in Tomi. Moreover, since Ovid was already fifty years old when he went into exile (*Tr.* IV. 8. 33; 10. 95–98), and was born on the twentieth of March, 43 B.C. (*Tr.* IV. 10. 5, 6, 13, 14), his banishment cannot have taken place before the last part of the year 8. Hence those who believe that Ovid's first winter in Tomi is identical with the winter in which he left Rome, adopt November-December, A.D. 9, as the date of Ovid's leaving Rome; while for those who hold that he could not have arrived in Tomi till the following spring or summer, the date of his leaving Rome has to be thrown back a year, to November-December, A.D. 8.

To determine which of these two dates is the more probable, we select all the letters which have any value for us, and assign a date to each, looking at each letter from the points of view of the supporters of either theory. A comparison of the two sets of dates may lead us to feel that the weight of probability is on one side or the other.

In this task of dating, we claim the right to be unhampered by the present order of the letters. We have referred to the disorder which reigns in the *Ex Ponto;* nor is the order of the separate letters in each book of the *Tristia* in any

way sacred. The words "electum opus," applied by implication to the *Tristia* (*P.* III. 9. 54), would seem to favor the idea that the order in the books of the *Tristia* is not chronological, but rather such as to produce rhetorical effect. The first book of the *Tristia* was written first, and the fifth book was written after the first four (cf. *Tr.* V. 1. 1, 2). Then Ovid seems to have changed his plan of attack and to have resorted to more direct appeals. At this time he wrote those letters which are contained in *Ex Ponto* I.–III. The fact that this portion of the *Ex Ponto* has prologue and epilogue seems to mark it off from the letters contained in *Ex Ponto* IV., and it must be regarded as the earlier of the two portions of this volume.

After dating the letters, we glance over the two sets of dates and find the following inconsistencies:

(1) If Ovid reached Tomi in the winter of 9/10, he must have seen the Black Sea frozen over that winter. Why, then, should he manifest, in *Tristia* III. 10 such a naïve wonder when he saw ice in the following winter, namely the winter of 10/11?

(2) The birthday described in *Tristia* III. 13 would seem, from the whole tone of the letter, to be the first since his arrival; but on the 'year 9 theory' it would be the second.

(3) In dating *Tristia* V. 10 in the winter of 12/13, and *Ex Ponto* II. 1 in the summer of 12, the supporters of the 'year 9 theory' violate the probability that all the letters in *Ex Ponto* are later in date than any in *Tristia*.

These are all the inconsistencies which seem to deserve mention. They are few, and it may be said that they are trivial; but it will be noticed that the difficulties all occur in the course of the 'year 9 theory.' This fact must carry some weight.

To sum up. Our speculations as to the time consumed by Ovid in his journey from Rome to Tomi, aided by some few vague data, resulted merely in the conclusion that he might have reached Tomi in the same winter in which he left Rome, or, on the other hand, might not have arrived before the following spring or summer. Next, from two letters in the *Ex Ponto* we drew the conclusion that Ovid's first winter in Tomi was that of 9/10. Consequently, Ovid's banishment could be assigned to either December, A.D. 8, or December, A.D. 9. Our next task was to examine a list of those letters to which dates could be assigned, and to date the letters, looking at each letter from the point of view of either party. Thus there came about two lists of dates. Though either list was a possible one, yet we found that the list which was founded on the year 8 ran more smoothly than the other. We conclude, therefore, that the weight of probability is in favor of December, A.D. 8, as the date of Ovid's banishment.

Remarks were made by Professor Gudeman.

17. Notes on Greek Inscriptions, by Professor James M. Paton, of Wesleyan University.

(1) The inscription published by V. W. Yorke in the *Journal of Hellenic Studies*, xvi. 310, presents some forms not hitherto known in the epichoric alphabet of Phocis. Φ with the perpendicular stroke forming merely a diameter of

the circle and ⊰ with three strokes are new in Phocis though common in Boeotia. As the exact place of discovery is unknown, and the reported place, Abae, is near the Boeotian border, it seems doubtful whether the inscription should be reckoned among the examples of the Phocian alphabet.

(2) The Metropolitan Museum in New York contains a small block of marble bearing the inscription Ἀθανόδωρος Ἀγησάνδρου | Ῥόδιος ἐποίησε. This is the same stone published incorrectly in the *Corpus Inscriptionum Graecarum*, III., p. 1260, and by Loewy, *Inschriften der griechischen Bildhauer*, No. 520, among the "bloss erdachte Inschriften." The authenticity of the inscription was proved by Richard Förster, and a facsimile published in the *Jahrbuch des archäologischen Instituts*, VI. 192. It was afterwards bought by Mr. Henry G. Marquand, and by him placed in the Museum. It is about $4\frac{1}{2} \times 4\frac{3}{8} \times 1$ in., having the inscription in two lines on one of the long sides. Förster's facsimile is fully $\frac{3}{4}$ of an inch too long.

After a brief discussion of the paleography of the inscription, it was pointed out that one Rhodian inscription showed forms closely analogous to those of this basis. This is the list of the priests of Apollo Erethimios from 109–82 B.C., found at Theologos, and published in *Inscriptiones Maris Aegaei*, No. 730. The date agrees with that assigned to this family of Rhodian artists by Hiller von Gaertringen, and it seems not impossible that the statuette which originally belonged on this basis was brought from Rhodes to Capri. The statuette has not yet been identified, but the peculiar shape of the depression in which it was placed makes its rediscovery not impossible.

Remarks were made by Professor Sihler.

18. The Omission of the Article with Substantives after οὗτος, ὅδε, and ἐκεῖνος in Prose, by Professor J. E. Harry, of Georgetown College.

This paper is printed in full in the TRANSACTIONS.

Adjourned at 1.45.

AFTERNOON SESSION.

The Association assembled at 1.45 P.M.

19. Was there a Letter Z in Early Latin? by Professor Karl P. Harrington, of the University of North Carolina.

The seventh letter of the Chalcidian alphabet was a *zeta*, with the form I. In very early times the seventh letter of the Latin alphabet was G. The traditional explanation of this fact is that Appius Claudius, who disliked *z*, banished it to make a place for his newly invented G, *z* being no longer needed because its sound had been the same as voiced *s*, which had suffered rhotacism. Z, thus banished, returned to the alphabet in the last century B.C. to transliterate Greek words.

The purpose of this paper is to argue that this tradition is groundless, inconsistent, and false, and that there was no letter *z* at all in the early Latin alphabet.

1. There are extant no trustworthy examples of its use in early Latin. All the supposed examples worthy of consideration are the following: —

(*a*) DTENOINE, on the Duenos bowl, read by some *dze noine*, by others *Duenoi*, etc., and by still others, *dienoine*. The form of the supposed letter and the connection of thought are too doubtful for any proof of the use of *z* to be based on this inscription. Besides, the cramped position of the letter suggests doctoring by a later hand (cf. FECED in the same inscription).

(*b*) A character that looks like *z* on coins of Cosa and in some Faliscan inscriptions, *e.g.* CO≻A (but also COSA and CORANO), and ≻EXTOI (apparently for Sexti). Now, though the language of Cosa and Falerii was rather Latin than Etruscan, the fact remains that they were both Etruscan cities. It is entirely reasonable to suppose that the forms of letters used there would receive some Etruscan character. It is evident that in the coins of Cosa, where ≻, S, and R are used to represent the same, or nearly the same sound, that sound is the voiced *s* which in Latin passed into *r*, when it stood between two vowels, a process which we seem to observe actually going on in these examples. The regular Etruscan characters for *s* were ƨ, ≻, and ≺. The supposed *z* here is then probably nothing but an Etruscan *s*. *S* has always been confusing to the illiterate, and is still often found written backwards (cf. ꓘ for N). When the Roman colonists in Cosa wanted to strike a coin, what easier blunder than turning the *s* round, especially when their Etruscan townsmen wrote *s* regularly that way?

(*c*) A fragment of the *Carmina Saliorum*, quoted by Varro in his *Lingua Latina*, and probably referred to by Velius Longus when he states that the letter *z* occurs "*in Carmine Saliorum*." The text, as we have it, reads *cozeulodorieso*, etc. Nobody knows what that means. Many have endeavored to emend the fragment. Perhaps the only suggestion thus far that does justice to the traditional text is "*Cozevi* (*i.e. Consivi*) *adoriose*," where *z* would plainly be a spelling for *s*, and might have crept into the text in various ways, early or late. It would not be strange if an ancient *z*-form, due to early Etruscan influence upon the rites of the Salii, was retained through religious conservatism, till neither the priests nor the learned Varro knew the origin or meaning of the letter or the words.

In the line of negative evidence we may add that Varro quotes this fragment to illustrate the rather common use of *s* for *r*, but makes no mention of the rarer apparent *z*; that if *z* was the equivalent of voiced *s*, Varro would naturally have somewhere cited a case in its support; and, finally, that while we possess inscriptions of an earlier date than Appius Claudius containing examples of intervocalic *s*, like *Numasioi* and *Toitesiai*, they exhibit no sign of an intervocalic *z*.

2. Appius Claudius could not have banished *z* if it had been in use. For, (*a*) he must have banished voiced *s* also, if he desired to avoid letters whose sound "reminded him of a grinning skull"; but intervocalic *s* began to disappear before Claudius. (*b*) The history of spelling reform from the days of the imperial Claudius to the present generation teaches that while learned individuals may adopt innovations in spelling, the masses are so tenacious of the old ways that if the letter *z* really represented a common sound in the language, all the power of Appius Claudius would have been unavailing to uproot it so thoroughly from its place as to leave no more traces of it than those which actually are found. (*c*) The aetiological methods of making Roman history — military, political, or

linguistic — which prevailed at Rome are sufficient to explain the connection of Appius Claudius with the legend. Indeed, the invention of another letter, *r*, was attributed to him, of course falsely.

3. The sound of Chalcidian *z* was foreign to the Romans, and, like the aspirates *th*, *ch*, and *ph*, was never taken into the Latin alphabet at all. At the period when the Latin alphabet was first recognized, the sound of Chalcidian *z* was probably *dz* or *ts*, like that preserved in the other Italic dialects. The Romans used no double consonant signs, with the exception of *x*; and the early forms *saxsum*, *vicsit*, and *vixcit* throw some doubt on the real sound of early Latin *x*. Even such letters as *l* and *s* were not doubled in Latin till the time of Ennius, whatever may have been their pronunciation. Therefore, it seems extremely unlikely that the Romans adopted a letter whose sound represented a combination for the existence of which we have no evidence, and which seems to have been avoided by assimilation or loss wherever it did occur. When in the later days of the Republic *z* was needed to transliterate Greek words, the sound of Greek *zeta* had changed, and the confusion with voiced *s* might easily arise. Then the earlier absence of *z* from the alphabet, having become a subject of curious inquiry, might have been explained by the Appius Claudius myth.

Furthermore, the form of the Chalcidian *zeta* in the early days of Rome was almost universally I. In Etruria, for instance, numerous examples prove this. How, then, could the Romans have suddenly become possessed of the form ≲ for it? This was rather the regular Etruscan form for *s*.

Similarity of form between the seventh and ninth letters of the early Latin alphabet might possibly have contributed towards the loss of the seventh, if any such loss were to be assumed.

20. Did Agricola invade Ireland? by Professor Alfred Gudeman, of the University of Pennsylvania.

The credit of recognizing the incorrectness of the traditional interpretation of ch. 24 in Tacitus' *Agricola* belongs to Pfitzner, who, in an article published in 1882, maintained that the passage referred to is intelligible only on the supposition of an actual invasion of Ireland by the Roman general.

His view has, however, been either ignored or summarily rejected. This was due in part, no doubt, to the tenacity of tradition, but partly also to the fact that some of Pfitzner's arguments were pure assumptions, a circumstance which essentially weakened the validity of his conclusions.

It was the purpose of this paper to vindicate, if possible, this new interpretation, by utilizing the convincing arguments adduced by Pfitzner, but above all by adding a number of weighty considerations which he had strangely overlooked.

The passages upon which the solution of the question under discussion is based extend from ch. 22 to ch. 25. Now an analysis of these chapters will readily suggest the following observations.

In the first place it will be noticed that Tacitus devotes a single short chapter to each of the three years, from 80–83 A.D., his aim being to lead up to the crowning event of Agricola's campaign, which is treated at length.[1]

[1] See *Amer. Philol. Assoc. Proceedings*, Vol. XXVIII, pp. xlviii ff.

In ch. 22 we are told that he had already advanced beyond or up to the boundaries of Caledonia, which he strongly garrisoned. No Roman general had ever reached that far, and hence the tribes then subdued are properly styled *novas gentes*. In ch. 25 he had passed far beyond Bodotria. In both these campaigns, be it observed, Agricola's *legions* crossed northern boundaries, while in the latter the *fleet* merely reconnoitred the coast.

This being so, it will at once be clear that the opening words of ch. 24 cannot well refer to another campaign against the Caledonians, for in that case it were difficult to understand why Tacitus should have here again spoken of subduing 'new races hitherto unknown,' when he had done this very thing the very year previous, and as a matter of fact this interpretation was made possible only by a violent change of the wholly unobjectionable text.[1]

Secondly, if these opening words really referred to the Caledonians, the statement in ch. 25, that Agricola then (83 A.D.) for the first time utilized his fleet as an active and integral part of his forces, would involve a glaring contradiction, for it had already been so used the year previous (*nave prima transgressus*).

Thirdly, the *que* in *eamque partem*, a point also noticed by Pfitzner, is incompatible with the assumption under discussion; for, according to the fixed usage of the Latin language, *que*, when uniting two sentences, never adds something that is intimately connected with the preceding. It will scarcely be contended that a campaign against Caledonians and a description of Ireland are so correlated.

Fourthly, the very term *nave transgressus* is fatal to the traditional interpretation, for Tacitus could no more have said *transgressus* 'crossed over,' if he meant that the fleet sailed from the N.W. corner of Britain *along the coast* to the Clyde, than we could say that an American fleet *crossed over* from New York to Charleston.

Fifthly, no one who has read the *Agricola* or the *Germania* with any degree of care can have failed to notice the consummate skill with which Tacitus established the transition from one chapter to another by means of a word, a phrase, or a name, which serves, so to speak, as the cue or catchword for the succeeding paragraph. I maintain that he has done so here. Cf. ch. 23 ext. *summotis velut* in aliam insulam *hostibus* and ch. 24 init. *nave prima transgressus* . . . (sc. *in aliam insulam*) *eamque partem* . . . *Hibernia*.

Finally, it must be observed that if we adopt the traditional view, Tacitus would have devoted, quite contrary to the transparent design of the treatise, an entire chapter to an irrelevant episode which seriously interrupts the continuity of the narrative,[2] for no motive for dragging in a brief geographical and ethnological description of Ireland at this particular juncture is conceivable.

Such are briefly the difficulties which stand in the way of the old view. We are happily, however, not confined to negative evidence, strong as its cumulative effect may be, but there are also positive indications which all point in the same direction.

In the first place, it is improbable that Agricola, who in 81 and 83 had been conducting his campaign against the Caledonians with his infantry, should sud-

[1] See *Classical Review*, October, 1897, p. 328.

[2] On the relevancy of the other geographical chapters and their purpose in the *Agricola*, cp. *Amer. Philol. Assoc. Proceedings*, l.c.

denly in 81 have taken it into his head to transport his soldiers by sea, and, as he was fighting in the north in 81, he would actually have fortified his rear on his return (*tum praesidiis firmatur*, ch. 23 ext.). Such a strategic move would have been worthy of the military genius of the Spaniard, but not of an Agricola, if we are to believe Tacitus' express testimony as to his caution and skill in matters of this kind (cp. ch. 22 *adnotabant periti*, etc.).

Secondly, if ch. 24 deals with the conquest of the Caledonians, the words *copiis instruxit in spem magis quam ob formidinem* are unintelligible. In hope of what? Surely not of fighting these Caledonians some day, for that is what he had been doing and continues to do (ch. 25 ff.). 'Rather than because of fear'—but ch. 25 init. expressly refers to the fear Agricola entertained and the measures he took in consequence.

It will thus be evident that the traditional interpretation, from whatever point you look at it, is untenable. The moment, however, you assume that Tacitus is speaking of an actual invasion into Ireland, all the difficulties hitherto encountered vanish at once.

The northern barbarians having been pacified for the time being, Agricola, by means of a line of strongly garrisoned and well-provisioned forts, had relegated the enemy back as into another island. This simile, as already remarked, naturally introduces the next exploit of Agricola in 82 A.D. The invasion of Ireland itself is, however, not dwelt upon at any length, for the simple reason that it yielded no satisfactory results, for what Tacitus says of Caesar's expedition[1] is peculiarly applicable to the present instance.

What the cause of this failure was, whether due to a direct prohibition on the part of the jealous Domitian and the withdrawal of a legion, as Pfitzner imagines, cannot be ascertained.

After his return Agricola fortified the places whence he had started out, in the hope of renewing the invasion at some future day under better auspices, rather than because of any fear that the Hibernians might in their turn invade Britain. Then, in order to show that this undertaking was both practicable and expedient, Tacitus very briefly touches upon some of the features of this country, wholly unknown to the Romans, and emphasizes his conviction of the ease with which the island could be subdued.

The presence, moreover, of the deposed Irish king in Agricola's camp would be very difficult to account for on any other supposition, for if Agricola had never set foot in Ireland the fear of an attack from that quarter can have been but a remote contingency, and one does not therefore understand why the Irish king should have been retained '*in speciem* amicitiae.' After the return from Ireland, however, Agricola had every reason to treat a royal exile from that quarter with caution, if not with suspicion.

In conclusion the author turned his attention to two objections to the interpretation here advocated, very recently formulated by Furneaux, in his admirable edition of the *Agricola*.

"The great and as it seems to me insuperable objection to this supposition is the

[1] Ch. 13 *divus Iulius cum exercitu Britanniam ingressus* (=*nave prima transgressus*) *quamquam prospera pugna terruerit incolas ac litore potitus est* (=*gentes . . . prosperis proeliis domuit eamque partem . . . copiis instruxit*) *potest videri ostendisse posteris quam tradidisse.*

apparent impossibility of imagining any sufficient motive which could have led Tacitus to treat such an event so cursorily, and not to help his readers by a single word to gather that Ireland had ever actually been reached."

"The achievement must have been the most remarkable in Agricola's whole career and worthy of comparison with the first Roman invasion of Britain, and his biographer might well have dwelt on its perils and successes and on his recall in the full tide of victory by a jealous tyrant, whose memory Tacitus had then no motive whatever for sparing and every motive for reproaching" (p. 45 f.).

But these objections of the distinguished editor of Tacitus are easily disposed of.

The motive for Tacitus 'to treat such an event so cursorily' is not so difficult to imagine, — it was the fiasco of the expedition itself; and as for the failure expressly to mention that Ireland was actually reached, it will be sufficient to refer to the internal and external grounds enumerated above.

In answer to the second objection, we may urge that, inasmuch as the expedition was a failure, it could not well have been the most remarkable in Agricola's whole career.'

Again, while we moderns would certainly attach considerable importance to the first contact of imperial Rome with Ireland, as we do in the case of Caesar's invasion of Britain, the ancients were far from viewing the latter event in the same light (see Furneaux himself, Introd. Ann. vol. II. p. 128); in fact, Tacitus plainly belittles the achievement. It is therefore in no way surprising that the same author did not wax eloquent over Agricola's unsatisfactory exploit.

Finally, it must not be forgotten that the biographer expressly disclaims any intention of attacking Domitian throughout, and he was therefore not called upon to brand the tyrant at each and every point, where his narrative gave him occasion to do so. The scathing impeachment at the close sufficed for his purpose.

21. Classical Archaeology — a new force in Classical Studies,[1] by Dr. J. H. Huddilston, of Bryn Mawr College, Bryn Mawr, Pa.

Every classical philologist ought to know something regarding all fields of classical archaeology, and ought further to be a careful student of some branch of the science, in which he has trained the eye and awakened a sympathy for the tangible remains of Greek and Roman civilization such as will bring him to feel a real kinship with those peoples. Herein lies the meaning of the word 'new' as used in the title of this paper.

It is an opportune time for glancing at the archaeological interest being aroused at present by our schools at Rome and Athens, and for inquiring briefly into the nature and history of archaeological work; and for indicating some advantages to be gained by the student of the classics in this field alone.

Classical archaeology covers, in its broadest sense, much in epigraphy, numismatics, mythology, and religion; in its narrower significance it embraces the field of art; archaeology, in a word, is occupied with all the objective, tangible remains of Greek and Roman civilization as opposed to the subjective and intangible in philosophy and literature. It is a science concerned from first to last with the product of the human hand and mind, and therefore with man himself. Herein

[1] A considerable part of this paper appears in The Macmillan Company's *Book Reviews*, October, 1898.

rests the unique value of the study — a study we may gladly welcome in the curricula of our colleges, not only for what it will do for classical philology, but also for the services it will render to the department of history and *belles lettres.*

Classical philology and archaeology were born at nearly the same time; the age of classicism that produced Winckelmann ushered in Zoega and F. A. Wolf, and for two generations the archaeologists were at the same time philologists. Welcker, G. Hermann, and O. Müller included archaeology in their courses; but with the larger discoveries of monuments the two sciences have drifted apart, until archaeology receives all too little attention from the philologist. Along this line, however, our classics must be rescued from the disrepute into which they have fallen. *Greek art in its various forms must supplement the instruction in linguistics and literature.*

22. Mute and Liquid in Bacchylides, by Professor Herbert Weir Smyth, of Bryn Mawr College.

This paper appears in full in the TRANSACTIONS.

Adjourned at 4 P.M. to attend the reception given by President and Mrs. Smith.

EVENING SESSION.

The Association convened at 8.10 P.M.

23. Latin *ai* and *ae*: Diphthong or Monophthong? by Professor E. G. Sihler, of New York University.

While accepting with grateful appreciation the positive results — largely gained by Ritschl and his school — in the domain of Latin phonetics, the present writer has long been impressed with the conviction that the current notation of *ae* = *ai* in *aisle* (in our current grammars) may be designated as premature canonization. Thus in Allen and Greenough, Harkness, Chase, Bennett '95, Mooney '97. Gildersleeve and Lodge '94, p. 2, alone are distinguished by some cautious specifications. But King and Cookson state that "the diphthong passed into the monophthong about 200–150 B.C. and was written *ae*." Stolz and Schmalz § 35: "Der Uebergang zur monophthongischen Aussprache hat sich ungefähr 550–600 u.c. vollzogen." A compromise between the first view and the last is obviously impossible.

I.

Corssen's *Aussprache Vokalismus und Betonung der Lateinischen Sprache*, 2d ed., 1868, pp. 303 sq., 324 sqq., 630, and particularly 674 sqq., seems to have accurately presented the data of the pre-Augustan inscriptions. But Ritschl's "*Der Stoff ist zerrissen und zersplittert*" (*Unsere heutige Aussprache des Latein, Rheinisches Museum*, 1876, pp. 481 sqq.) has been reëchoing ever since. — I therefore excerpted the data anew from Mommsen, *Corp. I. L.* I², with due care, returning at the end with undiminished regard to Corssen's propositions. Some supplements from Orelli-Henzen were added.

What induced the users of Latin to spell *ae* in transition from *ai*? If the

sound was not changed, why was the spelling changed? or did they actually substitute a more difficult diphthong for an easier one: did they fancy intrasyllabic hiatus? In Quintilian's day (I. 7, 18) the *ae* and *ai* spelling was clearly a matter of orthographical rather than orthoepical variation, and he (I. 7, 29) refers to it as "*tam parvae quaestionis;*" he notes *consuetudo* (conventional usage) as a bar to phonetic spelling, and spelling (of past records) as a repository of actual sound is to his mind a *pium desiderium*, I. 7, 31: 'hic enim est usus literarum *ut custodiant* (not *quod custodiunt*) voces et velut depositum reddant legentibus."

Paistano Mo. (I shall use this abbrev. instead of *C. I. L.* I².) p. 7, Gnaivod p. 16, aidiles (nom.) p. 17, aide (aedem) p. 18; quairatis, quaist. p. 20, 167 B.C. Belolai p. 23; but *Ae*cet*iai ib.*; L*a*uernai p. 24; S*ae*turni no. 48 Mo. reads *per diaeresin*. Romai . . . Prosepn*ai* (not nais) p. 25; airid p. 27; de praidad p. 27; Gemelai p. 30; (n)umtoriai no. 122: Vehiliai, p. 31; Fameliai n. 166; Menervai n. 191; but pr*ae*dad in Col. Rostr. 260 B.C. *Ae*dem in S. C. de Bac. 186 B.C. (no. 196 Mo.), but Duelon*ai* aiquom, tabelai datai. In the lex Repetundarum p. 49, Mo., 123 or 122 B.C. qu*ae*stionem, qu*ae*ret, qu*ae*rat, conqu*ae*ri, pr*ae*torei and *-i*, but also qu*ae*rund*ai*, concili*ai*: clearly *ae* is gaining on *ai*. Ins. of 117 B.C. p. 72 C*ae*cilio (2) L. Caecilio (1) § 29; 111 B.C., p. 75: quaeque, gnatae, quae, primae, aedificium, aerarium, praes, Romae, scripturae; p. 82 praes, praevides; p. 84 pequniae Massinissae; p. 107 (era of Social war 91–89 B.C.) sub aede Kastorus; p. 108 (a law of Sulla, 81 B.C.) aerarium, quaestor, scribae, — an inscription, by the by, which illustrates the innovations of Accian orthography: pequlat*uu*, i*uu*s, *aa* cetereis (cf. Brambach *Die Neugestaltung der Lateinischen Orthographie*, p. 19). The *ai* disappears almost completely: recurring in formulae mainly; cf. the analogy of *coi*raverunt (-vere), *coe*raverunt, *cu*raverunt, *oi*tile, and *u*tile (Mo. p. 107) the latter being the actual pronunciation, *af vobis* being strictly phonetic spelling in same inscr.; both *foidere* and *foedere*, *ib.*; Brugmann (*Grundriss*, I. p. 185) suggests, *Die von der Schrift abhaengige Aussprache der Gebildeten:* query: von welcher Schrift? Regular instruction in Latin grammar was late in Rome, Sueton. Grammat. 1; Aelius Stilo being the first grammarian of the *alter ordo*, one generation before Varro himself. Of coins (Mo. 128 sqq.) Γaetus (oldest P in conjunction with *ae*) no. 258; 260 Aesti., 264 Baebi., 267 A. Cae., 287 Maini., 310 Caisar, 317, 364 Laeca; 320 Aili, 376 Caesi, 383 Bl*a*sio, 389 Caesar; 422 Aed. Pl.; 452 Nae., 460 Plaetorius; 466 Hupsaeus, 469 Iudaeus.

In the funeral Inscr. (Mo. no. 1007, line 2): pulcr*ai* femin*ae*; n. 1148 pr*ai*tores *ae*re martis emeru., 1192 (Formiae) M*e*vius *ai*d. (maevius aedil.), 1202 non *ae*vo exsacto vit*ai*; 1207 (Capua) Philem*ae* . . . ama[nt] issum*ai*. Other juxtaposition of archaic and phonetic spelling: n. 1230 portas turreis m*oi*ros turreisque *ae*quas qum m*oi*ro faciundum *coi*raverunt. n. 1280 sc*ai*na (pronounce scēnam) fac. coir; 1341 sc*ae*narium (pr. scēnarium). In the consular lists of the Fasti Capitolini we have Laenas, Laetorius, Caedicius, Caecilius, Blaesus, Caepio, Scaevula, Paetus; but the ultra-patrician gens of the Aemilii almost uniformly appears as *Ai*milius: a. u. c. 437, 443, 499, 524, 529, 538, 567, 572, 575, 579, 586, 596, 676, 709. P*ai*tus (3) M*ai*nius (1). Did this aristocratic distinction appeal to the eye alone? Even more palpably orthoepical was the representation of *ai* by the Emperor Claudius: we will readily see that the innovation was doomed to failure because not even the princeps could restore a defunct sound; cf. of Claudian era Orelli I. 714, C*ai*sare . . . Invict*ai* . . . *Ai*dius . . . Serdili*ae*; n. 716 Medullin*ae* . . .

Spons*ae* P*ai*dagogus: orthographic assimilation towards Greek was probably, *per se*, feasible, but orthoepic repristination was impossible; cf. of Trajan's era, Orelli I. 782 Nerv*ae* and Nerv*ai*. In *Pianta di Roma* (era of Sept. Severus) in close juxtaposition: Aqu*e*ductium, *Ae*dis Mus*ai*!

Phonetic spellings pointing towards German *ee* or *ä*: Mo. n. 64 Fortun*e* (dat.); n. 168 C*e*sula . . . Dian*e* (dat.); n. 183 Victori*e* (dat.); in lex Thoria 111 B.C. Mo. p. 75, l. 7 *e*dificium: l. 18 *ae*dificium; l. 38 colon*ie*; scaenam transcribes σκηνή p. 121; *Murena* from mur*ae*na (cf. Varro *R.R.* 3, 3, 10, not 3, 10 Freund, who copied the slip from his Forcellini); cf. coin in Mo. 348, and Fast. Cap. a.u.c. 731; MΥΣΤΑΙ PIEI n. 580; Must*e* n. 578; Remurin*e* n. 810 Mo. takes as dat.; 910 M*e*vius; 1432 Sibi et amand*e*; p. 474 Au*e*st.; p. 478 exs Traechia f. Θρῄκη; era of Vespas. Orelli I. 748 al*ae* (gen.) G*e*tulorum; phonetic equivalence of *ē* and *ae*; Nero's time: *ib.* 731 Div*ae* Popp*e*ae; 733 Popp*ai*ae; and A.D. 100 Sacerdot*ae* as abl.! Or. I. 35, era of Trajan, Mausol*ae*i; 193 A.D. *ae*i permissum (ei) Or. I. 39; *ib.* S*ae*io; I. 71, natus Aquileiē; I. 80, c*ae*tera; *ib.* 104 prēdia . . . que (quae) — undated; 123 pretor (n. d.) 1; a Greek nom. plur. I believe, Or. I. 150 Cauloniatai (Magna Graecia).

The gen. *-aes* mainly of Libertae of Greek nativity, Mo. n. 1025 Aquilli*aes* Tertia*e*; n. 1212 Pescenni*aes* . . . Laudic*aes* (Λαοδίκης) 1242 Dian*aes*; 1253 Her*aes*; Henzen 5376: Europa Anton*iaes* Drusi (died 9 B.C.); 5411 Statili*aes* . . . Act*es*; 5413 Claudi*e* (gen.) Act*es* L. Eurydic*es*; Or. I. 631 Rhoemetalc*aes*. The Greek habits of these Libertae induced even the inoculation of the phonetic equivalent of -ης on distinctively Roman names (Corssen, p. 684): Octavi*aes* Flavi*aes*, Cornelia*es*, Licini*aes*, etc., etc., is the phonetic equivalent to Monim*es*, Nymph*es*, Tych*es*, Iren*es*, etc., etc., Corss. p. 685, to which add A. VETTII CONVIVAES on a signet from the domus *Vettiorum* at Pompeii, probably exhibiting the phonetic habits of the Greek carver. The theories based on Prosepn*ais* have collapsed with that reading itself: Mo. p. 25. Corssen, p. 687, properly, I think, urges against Bücheler (*Grundriss d. lat. Declination*, 2 ed. p. 65) that we must in nowise associate this *-aes* with the *sermo rusticanus* of native Latin usage; its decisive importance in our inquiry I need not emphasize.

II.

Lucilius (ed. Lachmann-Vahlen) v. 276 muraenas, 21 caenam, 378 cenam; *e*rumna in 562, 603, 703; aerumna 842; vegrandi 573; — on *e*rumna cf. Charisius Keil, I. p. 98, 12; caelum.: Aelius Stilo from *cae*latum or *ce*latum, Varro L. L. V. 18; C*ae*lius from C*e*les Vibenna, V. 46; *ae*dus from *e*dus, V. 97; s*e*pio, *ib.* 141, 150, 162, VII. 13; *e*sculetum, V. 152; s*e*clum, VI. 11; faenore, *ib.* 65; s*ce*nici, 76; exqueras, *ib.* 91; c*e*ruleo, VII. 48; sc*ae*na and scena, *ib.* 96; f*ae*neratrix and f*e*n. F*ae*nisicia and F*e*n.

The *-āī* termination in Ennius, Lucilius, Cicero (aquāī, Nepāī), Lucretius are due to prosody: the postulate of a spondee. Cf. Th. Birt, *Rh. M.* '97, suppl. band, p. 4.

III.

Of Lucilius' spondaic *-ai* J. M. Stowasser (*Wölfflin's Archiv*, I. p. 200) asserts that "*die diphthongishe Aussprache des Gen. ai für Lucilius*" was "*sicher Utopie*," in the case of Lucretius it was "*bewusstes Archaisiren*."

Nigidius Figulus' discrimination (Gellius, *N. A.* 13, 26, 4) of huius terr*ai* and huic terr*aē* was certainly intended not for the eye alone. Festus (prob. Verrius Flaccus himself) s.v. *ae* cites *aulai, pictai musai*, the first two Vergilian: Quintil. I. 7, 18 calls Vergil in this connection "amantissimus vetustatis." This is iterated in Charisius (Keil, I. 279, 4), Diomedes (Keil, I. 442, 11), Priscian (K. II. p. 37). The inaccuracy of the Grammatici in speaking of a poetic *dat.* ai is scored by Lachmann on Lucretius, I. 454.

But Terentius Scaurus, the Hadrianic grammarian, *seems* to bear witness to the diphthongic character of *ae*, Keil, VII. 16 (on the corrupt character of the MSS. in this pass. see Keil's footnote): "*et apud antiquos scriptores I littera pro ea* (pro e?) *scribebatur, ut testantur* μεταπλασμοί *in quibus est eiusmodi syllabarum diductio ut pictai vestis et aulai medio* (the Vergilian examples again) *pro pictae et aulae. Sed magis in illis e novissima sonat et propterea* (sic) *antiqui quoque* (sic) *Graecorum hanc syllabam per ae scripsisse traduntur.* Now was it the intention of Ter. Sc. on theoretical and historical grounds ("ratio") as over against the actual practice ("consuetudo") of an *ā*? or *ē*? as *au* perhaps was urged as over against an actual pronunciation of *ō*? to what does he refer by the words *in illis?* what is the standard of comparison in *magis?* does he urge theoretically, or does he analyze the actual pronunciation? (viz. a rapid succession of *e* after *a*?) is *novissima* to be understood adverbially? isn't it rather obvious, no matter how we understand it? The artificial and theorical character of Terentius' elucidation is well evidenced by his faint and indefinite reference to *-αι* and *-ae* transition in Greek, evidently second- or third-hand information. Why go so far afield for a parallel, if diphthongal utterance of *ae* was the actual practice of his time? "sed magis in illis (i.e. in the *μεταπλασμοί*), e novissima sonat et *propterea* antiqui quoque Graecorum hanc syllabam (i.e. *αι*) per *ae* scripsisse dicuntur." What shall we do with *propterea?* This indeed seems to throw some light on this curious passage. "E," he says, "sounds," i.e. is audible, "more," than what? than A? then the corollary with *propterea* is senseless: there remains nothing else than to take I as the standard of comparison: in *ai* the actual audible *auslaut* resembles an e more than an I, hence the change of *αι* to *ae*: i.e. therefore some ancient Greeks ("antiqui Graecorum" is to say the least an odd piece of Latinity: perhaps antiqui quoque quidam) wrote AE instead of what? instead of the normal AI? I am convinced that the traditional reading and the orthoepical inferences from Terentius Scaurus must be radically recast. Lindsay (*Latin Language*, p. 38) bases his thesis of diphthongal pronunciation on this passage. And so, too, Bennett (*Latin Grammar*, Appendix, p. 8, 9). The Greek parallel really occurred in a very limited era: i.e. in the dialect of Tanagra as over against Plataea, Thebes, Orchomenos, Thespiae, cf. Meister, *Die Griechischen Dialekte*, Göttingen, 1882, vol. I. p. 238, otherwise older *αι* passed into *η*. Blass in his *Aussprache des Griechischen*, transl. by Purton, 1890, p. 67, is also one of those who from Ter. Scaurus maintain a late pure diphthong *ae*, because it would help indirectly to support his general theme of the late development of *ā* in Greek.

On Priscian's naïve way of putting it (I. 53), viz. that Latin modified [*ai* to *ae* and] *oi* to *oe* "ad imitationem Boeotorum," I need not speak. My own conclusion is that in the Augustan era *ae* was a fair equivalent to *ā* or *η*, as Lucian Müller says (*Orthographiae et Prosodiae Latinae Summarium*, St. Petersburg, p. 17), "*ae* sonabat ut *η* Graecorum." I append a note with which I was favored by Professor

Franz Bücheler of Bonn (Feb. 13, '98), "die Aussprache von *ae* wie in deutsch '*eile*' halte ich für ganz verkehrt, für richtig dagegen die bei uns übliche Aussprache wie in deutsch 'bär' welches in manchen deutschen Gegenden (Sachsen zB.) ganz ê artig, also wie 'bêr' gesprochen wird, aehnlich die lat. Doppel- oder Vulgärformen wie *muraena Murena, praetor pretor* u. s. w. Das *ê-i* eines Lucrez oder Vergil ist für deren Zeit durchaus künstlich, aus der aeltesten Zeit und der Ennianischen Technik repetirter Archaismus, gerade so künstlich fortgepflanzt wie bei unsern deutschen Dichtern um des Reims oder Klangs willen: 'er fleugt' oder 'ihr güldenes Haar' u. dergl. nach meiner meinung also sind *scaena* u. *scena* in der class. Aussprache wenig verschieden, nicht mehr als d. *nähren* und wie Luther schrieb *neeren*."

Remarks were made by Professor Warren and the author.

24. Roman Business Life as seen in Horace, by Dr. Charles Knapp, of Barnard College.

The author's aim was to show what information can be derived from the pages of Horace concerning Roman Business Life as it existed in his day. (The examination whose results were embodied in this paper is part of an investigation of the whole subject of Roman trade and commerce, on which the author has been for many years engaged.)

The first point made was the fact that on almost every page of Horace we have evidence that the intense commercial activity of his times had made a deep and lasting impression on his imagination. By way of proof of this statement, cf. for the present (1) the constant recurrence of the *mercator*, the merchant engaged in transmarine commerce. He is mentioned or referred to in eleven passages. (2) Passages like *Epp.* i. 1. 53 ff., i. 1. 62 ff., i. 6. 31 ff., *Sat.* i. 1. passim, testify to the ascendency of the spirit of commercialism. (3) Commercial metaphors bear testimony to the same condition. Cf. the well-developed figure in *C.* i. 3. 1–8, where Vergil is spoken of as a *depositum*, and the ship as a sort of bank messenger charged with the duty of delivering Vergil, like so much money, safely on Grecian soil. Something of the same figure appears in *C.* i. 24. 11–12, Tu frustra pius heu non ita *creditum* Poscis Quintilium deos.

The growth of Roman commerce, especially in the last two centuries B.C., was due largely to two causes, (*a*) the wants of the people, and (*b*) the increase of luxury. On both these points some light is thrown by Horace. (1) The wants of the people in their relation to commerce. The needs of the greater portion of Rome's population of a million or more (see Marquardt, *Röm. Staatsverw.*[3], ii. 120 ff., Friedländer, *Sittengesch.*[6], i. 58 ff., Lanciani, *The Ruins and Excavations of Ancient Rome*, 93) were indeed small. For the slaves' *demensum* see Cato, *De Agri Cultura*, 56–58. The free poor probably on the average required but little more. In the diet of the latter, bread (*frumentum*) and vegetables (*holus*) played the chief part. For *holus* in Horace as a simple diet, cf. *S.* i. 6. 111 ff., *C.* i. 31. 15–16, where the olives, the chiccory, and the mallows are typical of the humble life of the contented poor, *S.* ii. 7. 30 ff., etc. Yet, after all, vast quantities of supplies, especially grain, were of necessity imported yearly to satisfy the wants of Rome's people. Grain came *e.g.* from Africa (*C.* i. 1. 9, iii. 16. 30–32,

S. ii. 3. 87) and Sardinia (*C.* i. 31. 3–4). Some grain, of course, was raised in Italy; cf. *C.* iii. 16. 22 ff. Among the necessaries of life, even to the poor, were olives, olive oil, and honey. Olives Italy raised in abundance, in fact in such quantities as to have some for export. The best came from Venafrum (see *e.g.* *C.* ii. 6. 16). Honey came in part from Italy, in part from abroad (cf. *C.* ii. 6. 14 and *S.* ii. 2. 15 for honey from Hymettus, *C.* iii. 16. 32 and iv. 2. 27 for Calabrian and Matinian honey).

(2) The spread of luxury as contributory to the development of commerce. In *C.* ii. 18 Horace condemns ostentation and praises *aurea mediocritas*. In vss. 1–8 we have a pen picture of one of Rome's gorgeous palaces. The columns were cut in farthest Africa, the roof-beams came from the slopes of Hymettus, the *lacunaria* are adorned with ivory and gold, both foreign products, the clients wear Spartan purple. In a word, the corners of the earth have been ransacked to fit out this mansion. Horace refers also to Phrygian and to Parian marble. For the purple of Tyre or Sidon cf. *S.* ii. 4. 84, *Epp.* i. 10. 25, for robes dipped in Gaetulian purple *Epp.* ii. 2. 181, for purple from Cos *C.* iv. 13. 13. The epithets applied to perfumes, too, are significant. Thus we have Assyrian nard, Syrian malobathrum, and Achaemenian perfumes. Two names of perfumes, *malobathrum* and *balanus*, are themselves importations. Suggestive, too, are the items in the bill of fare given in *Epod.* ii. 49 ff. Other viands mentioned by Horace as found on Roman tables are oysters from Circeii, the *peloris* from the Lucrine Lake, the *murex* from Baiae, the *pecten* from Tarentum, the *piscis Iberi*, the *echinus* from Misenum, pickled fish from Byzantium, saffron from Corycus in Cilicia for dressing, boars from Umbria, Laurentum, and Lucania, vinegar made from wine of Methymna, pears from Calabria, apples from Picenum and from Tibur, etc. Cf., too, the names of wines, Falernum, Massicum, Chium, Lesbium, Coum, etc.; all speak of commerce, whether inland or transmarine.

The impression created by these allusions, of the existence of a vast volume of commercial dealings energetically carried on with remote and widely sundered regions, is strengthened by the mention of *Thyna merx*, of *Cypriae mercis*, of Cyprian ships, of iron from Spain and Noricum, of horses from Gaul, of wool from Tarentum and Gallia Cisalpina, of fleeces dyed at Aquinum, of cloaks woven at Miletus, of *Campana supellex*, etc.

The chief sources of wealth in Horace's day were (1) transmarine commerce; (2) agriculture; (3) the rearing of cattle, horses, sheep, etc.; (4) banking operations, including the farming of the revenues. The first three of these are often mentioned by Horace, singly or in combination; cf. *C.* i. 31. 1–15, ii. 16. 33 ff., ii. 3. 17, ii. 6. 10–12, iii. 16. 25–32, iii. 23. 5–8, *Epod.* 1. 23 ff., etc. To banking there are but few allusions; cf. however, *S.* ii. 3. 69–71, i. 2. 14–19, i. 3. 85–87, ii. 3. 18, *Epp.* i. 1. 54. To the *publicani* there are no references, naturally enough; they flourished in the provinces; Horace's life was spent in Rome and Italy. To the contract system, which was highly developed among the Romans, slight allusions are made by Horace; cf. *C.* ii. 18. 16–17, *C.* iii. 1. 34–37, *Epp.* i. 1. 77 and ii. 2. 72.

Some material was then presented to show what light Horace throws on the details of business operations as conducted by the Romans. Horace here tells us far less than *e.g.* Martial. He has more to say of the book trade, perhaps, than of any other form of business. The tricks of Roman trade also are to some

extent illuminated by Horace, especially by *Epp.* i. 16. 57 ff. Besides, we have cheating tavern-keepers, dishonest business partners, and counterfeit Sidonian dyes (*Epp.* 1. 10. 26–29).

Before proceeding to draw inferences from the facts presented in his paper, the author called attention (1) to the fact that the various allusions in Horace which can be pressed into service by the student of Roman business life are incidental in character. Of course nothing was further from Horace's thoughts than the project of contributing to a knowledge of this subject. He was perhaps always himself unconscious of the extent to which his imagination had been stirred by the abounding mercantile life by which he was surrounded. (2) Horace speaks with perfect knowledge of the things he mentions. He has seen and touched them, every one. In other words, we are not dealing in Horace with literary reminiscences, but with the facts of contemporary life.

The inferences from the facts brought out in this paper are: (1) More information than is commonly suspected can be drawn from our texts in relation to Roman trade and commerce. (2) The statements sometimes made to the effect that commerce played but a small part in the economy of Roman life are not true. Had commerce played but a small part in Roman life it would never have stamped itself so largely on the picture of that life as drawn by Horace. (3) The part played by commerce in Horace's verses goes to show clearly that the higher classes had no real antipathy to trade. Passages like Cicero *De Off.* i. §§ 150, 151, Livy xxi. 63. 3, and Pliny, *Epp.* i. 3. 3, do not reflect the real heart of the Romans on this question. Horace was the court poet, a very marvel of tact, writing for the cultured few (*S.* i. 10. 64–91). If those few in their secret souls had really entertained a disgust for trade and commerce, Horace, the man who declared his appeal to be to their judgment and to theirs alone, would never have suffered a thing distasteful to them to occupy so large a place in his verses.

Remarks were made by Professor Sihler and by Dr. Knapp.

25. Notes on Eur. *Alc.* 501, Soph. *Ant.* 450–452, and *O. C.* 1036, Thuc. 7. 13, 2, by Professor Mortimer Lamson Earle, of Bryn Mawr College.

Of these notes only the first two were presented in full, the other two being briefly mentioned. In the first note the reading παισὶν was defended against the conjecture πᾶσιν, which has been made independently by several scholars. In the second note the reading οἱ τοὺς (Erfurdt) was deduced and defended in Soph. *Ant.* 452. It is the writer's intention to publish these notes, as well as the two others, elsewhere in full.

Professor T. D. Seymour then presented the following Report of the Committee of Twelve for 1897–1898:

To the American Philological Association,—

The Preliminary Report of the Philological Association's Committee of Twelve was printed not only in the Proceedings of the Association but also in the organ of the National Educational Association, and in other educational journals. In

addition, copies of a special edition of 2000 were sent to the most prominent local educational organizations of the country, especially to commissions engaged in securing a closer articulation of the work of schools and colleges, to associations of classical teachers, and to associations of teachers of high schools and college preparatory schools, with the request for criticisms and suggestions. The replies which were received to the Committee's invitations and inquiries indicated that the Committee with its auxiliaries, on the basis of the information which it had secured as to the means and wishes of the schools, had prepared schemes for courses of study which with slight modifications would give as general satisfaction as any such schemes could give. We are well aware that what is suited to the wants of a large school in one part of our great country may not be exactly adapted to the needs of a small school in the midst of different surroundings. The teacher is far more important than the method.

For the further consideration of the proposed courses of study in Latin and Greek for secondary schools, your Committee of Twelve with its auxiliaries met in Ann Arbor, Michigan, on April 1 and 2, 1898. In connection with this meeting of your Committee, and under its auspices, a Classical Conference was held, which was attended by several hundred teachers from more than half of the states of our Union, at which twenty-seven papers were presented, chiefly philological, of interest and value. Never before had so many philologists gathered at any meeting west of the Alleghenies.

Prior to the meeting of the Committee of Twelve, on March 31, the Latin Sub-Committee held two long sessions, in conference with the Latin Auxiliary Committee.

On April 2, the Committee of Twelve unanimously adopted a plan for a four-year course, two five-year courses, and one six-year course in Latin, and a three-year course in Greek, and appointed sub-committees to edit these courses with justifications on paedagogic grounds of the recommendations which are made.

The Committee of the National Educational Association, at whose request your Committee of Twelve was directed to undertake the work of preparing these courses of study, desires that our final report be made to the National Educational Association, and be first published by that body; and since your Committee was not instructed to prepare these courses for your information or approval, we presume that you will not object to our acceding to this desire. Since this final report cannot be made until 1899, we ask for the further continuance of this Committee for one year, but that we may be excused from a further formal report to this Association.

Respectfully submitted,

T. D. SEYMOUR,
Chairman.

The report was accepted and the Committee continued.

26. Complementary and Supplementary Defining Parataxis, by Dr. George Dwight Kellogg, of Yale University.

One of the most important advances in syntactical method has recently appeared in the *American Journal of Philology*, Vol. XVIII., in Morris's treatment from the formal side of the subjunctive in independent sentences in Plautus.

The chief contribution is to be found in his analysis and construction of a formal method based on a critical examination and collection of the data, and fruitful in its applications.

In approaching the subjunctive from the formal side, we must, in making our categories, depend upon indications of the meaning and use supplied by the context itself, and avoid translation, interpretation, and analogies. The careful analysis of the context of a given subjunctive form (e.g. Morris, *A. J. P.* XVIII. p. 276) will show the operation of two kinds of limiting and defining forces, which, for convenience, I will call *implicit* and *explicit.* Morris's first class would be implicit, because involved in the subjunctive form itself independent of the adjoining context. These forces, whose very remarkable influence he has pointed out in pp. 277–282, are person, number, tense, and voice (which I would call forces, resulting from the *inflexional* form), and, lastly, the proper meaning of the verb-stem (*lexical* or *semantic* form). This last force, touched upon slightly by writers during the last quarter-century, described by Morris, pp. 282–7, offers a fruitful field for investigation. The more numerous *explicit* forces are to be sought in the "particular setting" of the subjunctive form. Besides those enumerated by Morris (the kind of sentence (interrogatory, etc.); presence of limiting particles; negation; relation to the preceding thought; voice inflection and gesture; and paratactic definition) may be mentioned: the collocation of the words in the sentence; relation to the following thought; contextual paraphrase; synonymization; conscious variation in expression; influence of the kind of composition (comedy, epistolography, oratory); sentence-accent; the writer's known mental habit and peculiarities, etc.

But it is of paratactic definition or defining parataxis that I wish particularly to speak.[1]

Taking such forms as *volo veniat* or *fac mittas* for example, Morris outlines his theory on pp. 292–301. "An examination of a few of these cases of which full lists have been given, will make it entirely clear that what is called the leading verb syntactically is not the leading thought, but an addition, an insertion into a sentence already formed. The germ of the sentence is the subjunctive verb; to it almost all the modifying words — subject, object, adverbs — belong, and the sentence would be intelligible, though not equally precise, without the indicative verb. In many cases sentences very similar or even absolutely identical occur without the added verb. With the few exceptions spoken of above — and I think it could be shown that these are not really exceptions — all cases of paratactic subjunctive in Plautus are of this kind. . . . The added paratactic verbs . . . both repeat and amplify. The idea which is taken up from the subjunctive verb and repeated may appear in the form of the added verb (*sine, fac, vide,* etc.), or in its *meaning* (*volo, obsecro*), or both (*velim, malim, vellem*) . . . Repetition, however, is not the function of these added verbs; it is only the condition which makes their close union with the subjunctive possible. Their function is to define, to bring out more clearly the particular kind of will or desire which is expressed too vaguely in the mode, or to express with precision

[1] In addition to the literature on Parataxis given by Morris, *l.c.*, p. 299, may be added J. Lattmann, *Progr. Clausthal*, 1879, p 22 ffg., with references; H. Neumann, *De futuri in priscorum Latinorum vulgari vel cotidiano sermone vi et usu*, pp. 8. 14, 20–23, 32, etc.; Sven Tessing, *Syntaxis Plautina*, Venersborg, 1892, pp. 82–90.

something in the relations of the persons involved which the subjunctive merely suggests."

I have quoted somewhat fully in order to give at the outset the gist of the theory of defining parataxis as formulated by Professor E. P. Morris, of New Haven. For convenience of reference, the subjunctive defined by parataxis will be termed the "paratactic" *par excellence;* the verb used to define this subjunctive, the "definitive." Thus in *velim mihi scribas, scribas* is the paratactic; *velim*, the definitive. The purpose of the present paper is to subject this construction to fuller analysis, to point out some essential differences between the personal and impersonal definitives, and to emphasize again the part played by defining parataxis in the *sermo cotidianus* in the development of subjunctive idioms.

My examples will be taken mostly from the Ciceronian correspondence, which presents the largest number of cases. If we include definitives, which are themselves independent subjunctives (*velim, vellem, cuperem*, etc.), we have, out of 1953 cases of the independent subjunctive, about 1235 which are associated in defining parataxis. These figures do not include cases with *ne* where hypotaxis is possible, nor forms in *-am* unless defined. In Plautus there are about forty different definitives occurring 317 times with the subjunctive out of a total of 1603 cases of the independent subjunctive (Morris, p. 293). In the Letters (and unless otherwise specified the epistles of Caelius, Plancus et al. are included), there are some forty-six different definitives (only about twenty-five of which occur in Plautus) occurring 596 times in a total of 1953 cases. Professor Morris has not given complete lists for *credo, obsecro*, etc. (cf. p. 294), but these may be supplemented largely from Lindskog, *Quaestiones de parataxi et hypotaxi apud priscos Latinos*, Lundae, 1896, pp. 7–24, and Tessing, pp. 86–7.

The following list for the Letters will give an idea of the range and variety of definition: age, cave, crede, fac, vide, admoneo, amabo, censeo, curo, dabo operam, hortor, mando, obsecro, obtestans, opinor, oro, peto, quaeso, remitto, rogo, petimus, quaesumus, rogamus, dabis operam, rogas, edicere, volo, malo, vis, velim, pervelim, nolim, vellem, mallem, nollem, cuperem, caveant, licet, licebit, necesse est, oportet, oportebit, opus est, opus erat, commodum non erat, putat oportuisse.

Others in Plautus: facito, facite, iube, sine, cedo, da, date, mane, nil interdico, faxo, faciam, faxim, si exoptem, censen, (quid) vis, vin, credin, potin, optimumst, decretumst, certumst, decet, and a few others.

These definitives divide into two classes:—

I. Personal definitives.

(*a*) imperatives.

(*b*) indicative *volo* forms.

(*c*) subjunctive *volo* forms; also a few cases like *cuperem, caveant*.

(*d*) a class of verbs often less closely paratactically definitive, but containing expressions of will modified into the form of advice (*admoneo, censeo*), request (*amabo, oro, rogo, peto*, etc.), urgent proposal entirely, etc. These definitives are not always used in the same meaning in different contexts, and in the same context we may have combinations such as *oro et obsecro obtestans, rogo atque oro*. The degree of emotion is often graded by *plane, valde*, etc., or in the case of imperatives by *modo, utique* and the like. With this type of definitive the approximation to *oratio obliqua* is often very close, especially in the later Latinity.

II. Impersonal.

(*a*) *licet*, *decet*, denoting the absence of restraining necessity.

(*b*) *necesse est*, *oportet*, etc., denoting the presence of constraining necessity. With negation (*b*) may approximate to (*a*).

I. Complementary Defining Parataxis.

When we analyze the phrase *velim scribas* we see that it is a request. Written alone, the word *scribas* might convey various notions: the spoken word by the inflection and emphasis of the voice and gesture could receive its exact shade of meaning. *Velim* defines the expression as a request bordering on optation, which is modified and restricted by the lexical form (*scribas* = *dicas* in epistolary style). *Velim* reinforces the modal meaning, being itself very much like *cupio*, as may be inferred from the following synonymization in Cic. *ad Att.* XIII. 13. 1: Tu autem mihi *pervelim scribas* qui intellexeris illum velle; illud vero utique *scire cupio* . . . id hercle restabat! sed tamen *scire pervelim*.

Rogo, *obsecro*, *censeo*, etc., while reinforcing the modal meaning of the paratactic, less strikingly, it is true, than the subjunctive *velim*, present to the hearer the effect of the expression as a whole.

The imperatives and *volo-velim* forms seem to perform their definitive functions analytically: *rogo*, *obsecro*, etc., to do so synthetically. The former emphasize the modal meaning: the latter, the quality of expression.

Professor Morris, on p. 300, tentatively calls the general class of defining parataxis "defining or complementary parataxis." As one name is better than two, and "defining parataxis" exactly conveys the idea, it is better to reserve the term *complementary* for the particular variety just treated — that is, all cases where the definitive has *personal* form. Thus we can apply to the remaining definitives of impersonal form the term supplementary. These terms are better than "personal" and "impersonal." The latter describe the form: the former, the function. Defining parataxis, then, describes the general function of this variety of the construction known as parataxis, whereas complementary and supplementary may be given to the special applications.

II. Supplementary Defining Parataxis.

The impersonal definitives are of two classes: —

(*a*) *Licet*, *licebit*, *decet*, signifying permission, concession, etc., i.e. restraining necessity, at the vanishing point. When *licet* is with the subjunctive the modal idea is allowed free play so far as the implicit forces permit. Powers outside of the speaker, hearer, actor, and willer are recognized, such as moral, civil, and religious law, convention, custom, force of circumstances, etc., all of which are felt to exercise influence over the mind of the subject. A disposition or desire to act is premised on the part of the subject, as well as uncertainty as to the possibility or expediency of action. The speaker, by his very assurances, adds the personal motive for action. *Non licet*, *deducet*, etc., denoting the presence of restraining necessity, if they do not form a distinct class, at least serve as a transition to the next.

(*b*) *Necesse est, oportet*, etc., refer to the existence of a constraining necessity. Action is declared to be a personal obligation or an unavoidable necessity. The same extra-personal forces may constrain as restrain. Ignorance of the existence of such impelling forces, or unwillingness or irresolution may be, but are not necessarily, presupposed in the subject. When the subject is the first person, the effect is that of deliberation or self-consultation. Some forms of the supplementary definitive are more restricted. *Optimumst* denotes the constraining moral obligation to act for the best. *Certumst mihi* and *decertumst mihi* are quite different from *cerno* and *decerno*. The impersonal form indicates a fixed resolution, the obligation to fulfil which is accepted by the subject.

The impersonal definitives, therefore, are supplementary. We have the subjunctive with such modified modal meaning as inflexional and lexical form, together with all the explicit forces (barring parataxis) may give; we have from the fact of statement and paratactic definition a reinforcement of the mode by the speaker's assurance, advice, warning, etc.; in addition we have extra-personal motives expressed which may be said to be supplementary.

A concrete illustration of this distinction may be of help.

Cic. *ad Fam.* XIII. 71: Multos tibi *commendem necesse est*, quoniam omnibus nota vestra necessitudo est tua erga me benevolentia: sed tamen etsi omnium causa quos commendo, *velle debeo*, tamen cum omnibus non eadem mihi causa est. Without resorting to English translation, we may observe that by Cicero's *a fortiori* argument, *commendem necesse est* is stronger than *commendare velle debeo* (cf. Cic. *ad Brut.* I. 8. 1).

Enough attention has not yet been given to the analysis of adverbial expressions which occur with subjunctives. Not infrequently with an aparatactic subjunctive they have the effect of complement or supplement; they may also alter the effect of a complementary to that of a supplementary definitive.

One formal peculiarity of the supplementary definitive is striking. In the great majority of cases which I have observed in Plautus and Cicero it stands in strict post-position to the subjunctive, sometimes disjunctive post-position, rarely in pre-position. On the other hand, the great majority of complementary definitives are in pre-position.

Licet is interesting from the fact that it early became specialized to protasis-functions. One of the ways to detect this usage when the absence of *tamen* or an unmistakable apodosis leaves uncertainty is to observe its position. In pre-position it tended to become a concessive particle. In the Letters the distinction is for the most part true. In Martial, who has a partiality for *licet* as a concessive particle, out of fifty-four cases, twenty-seven are in pre-position; of those in post-position, fourteen are with forms of *esse*.[1]

Necesse est occurs twenty-five times in the Letters as definitive, twenty-two times in strict post-position, three times in strict pre-position (two of the cases being in Pollio *ap. ad Fam.* X. 33. 1, and in Caecina *ap. ad Fam.* VI. 7. 3, both in syntactically dependent relative clauses. Cf. also *ad Fam.* X. 29).

Oportet occurs in the Letters once in strict pre-position with the first singular, five times in strict, once in disjunctive post-position with the second singular. *Oportebit*, once in disjunctive, once in strict post-position. With the third singu-

[1] Emory B. Lease, "Concessive Particles in Martial," *Class. Rev.*, February, 1898, p. 30.

lar Cicero uses *oportet* once in strict post-position, Pseud. Brutus (*ep. ad B.* I. 16) uses it twice in strict pre-position.

In general, omitting dependent verbs with *licet*, of about fifty cases of supplementary definitives in the Letters, all are in post-position except two in letters by Cicero, two in the spurious *Ep. Bruti ad Cic.* I. 16, and one each in Pollio and Caecina in relative clauses.

Of the 534 cases of complementary definition, 419 are *volo* forms, 114 miscellaneous. About twenty per cent of the former and a little less than fifteen per cent of the latter are in post-position. *Fac*, *vellem*, *mallem*, and *nollem* are always pre-positive ; *cave* is post-positive only once.

A great many interesting facts may be brought out by such analysis. For instance, the paratactic definitive may from the point of view of the hearer pass from strict definition to motive: *censeo facias* approximates to *velim facias*, *nam censeo;* so we have "*velim facias*" answered by "*faciam, ut censes,*" which gives to the whole phrase *velim facias* the notion of advice, and tends to show that *velim* defines analytically, reinforcing the mode ; while *censeo* in *censeo facias*, stamping the expression as advice, defines synthetically.

Again, the motive, purpose, and result are closely allied, so that *ut*-constructions develop. It is a striking fact that in the Letters *volo* is not used with *ut; malo* once ; *velim* only a very few times, for the most in contexts containing verbs usually construed with *ut; vellem* only once, with *id; mallem* once.

It is also striking that out of some 560 cases of the non-interrogative independent subjunctive in the second singular, present tense, less than a dozen occur *undefined* by parataxis, and the text in some of these cases is not certain. This remarkable state of things must have been due largely to the conventionalities of letter-writing. Without the aid of voice, inflection and emphasis, gesture, and the other accompaniments of the spoken word, a bare aparatactic subjunctive form of the second person might lead to a misunderstanding through overstatement or understatement. The definitive thus compensates for the loss of voice and gesture.

Paratactic definition precludes the so-called "general second person," which the epistolary style itself tends to avoid. In the case of the general second person, the distinction between command and request fails.

The problems suggested by the third person are numerous. It manifests a marked fondness for the passive voice, the indefinite subject, and indirect commands. Obliquity has crept in very early through the synthetic definitives, which were more loosely in parataxis.

In the first singular, if we omit instances with *utinam*, etc., phrases like *moriar si*, and doubtful *-am* forms, the only non-interrogative, aparatactic use in the Letters is with *velim*-forms, and a few cases of hypothesis.

The first plural is generally aparatactic. The position of the verb in the clause (most often near the beginning), the formation of idioms, notably in abrupt resumptive phrases, and the presence of certain particles, tend to give the sentence definite modal effect. I am inclined to believe that the notion of obligation and propriety so often associated with the subjunctive itself is in reality produced on the mind by explicit forces of the context: paratactic definitives, the adversative articulating particles, the pre-position of the verb in the clause, and so on.

27. On Comparisons from Painting and Sculpture in Aristotle and Dionysios, by Dr. Mitchell Carroll, of Johns Hopkins University.

Since the appearance of Lessing's *Laocoön*, in the popular criticism of poetry and sculpture and painting, much has been written about the limitations, the ultimate likenesses and differences of the various arts. In such discussions Aristotle has been frequently appealed to, as for instance by Lessing. But comparatively little attention has been paid to other Greek aesthetic critics. Yet the brilliant antithesis of Simonides (*τὴν μὲν ζωγραφίαν ποίησιν σιωπῶσαν . . . τὴν δὲ ποίησιν ζωγραφίαν λάλουσαν*, Plut. de Glor. Ath. 421 γ); the tradition that Apelles and Protogenes in their lost works on painting determined the laws of painting by the already established laws of poetry; and the fact that the rhetoricians continually cite illustrations from painting and sculpture in their literary criticism, are indications of the richness and fulness of the material for a study of the relations of the arts from the point of view of antique aesthetics.

The writer, in the paper of which this is a brief abstract, considered the comparisons with painting and sculpture in Aristotle and Dionysios of Halikarnassos in order to ascertain what points of likeness in the three arts lead to comparisons. He argued that Aristotle in developing a theory of poetry, by the nature of his citations of painting, really developed in many points a theory of painting as well; strange to say he refers to sculpture only in general terms.

Thus all three arts are treated as modes of imitation: in discussing the objects of imitation he laid down the fundamental distinctions between three schools of poetry and painting — idealistic, realistic, caricaturistic. The representations cited of the first are Homer and Polygnotos; of the second Kleophon and Dionysios; of the third Pauson in painting, Hegemon, Nikochares and comic poetry in general. Plot in poetry is compared with drawing in painting as being the soul, the essential element. "The most beautiful colors laid on confusedly will not give as much pleasure as the chalk outline of a portrait," etc. Êthos holds the second place in both. Homer and Sophokles and Polygnotos are the ideal representatives of êthos. Yet just as there can be tragedy without êthos, there can be painting without êthos. Euripides and Zeuxis are artists who, while entirely lacking in êthos, yet exhibit an idealism of technique. Furthermore, Aristotle asserts for both arts the purely aesthetic standard: "it is a less fault not to know that a doe has no horns than to paint one badly."

Oratory was regarded by the ancients as a fine art; hence the rhetoricians frequently draw comparisons from the fields of painting and sculpture. For example, Dionysios in (I.) Characterizations of Style compares (*a*) Isokrates and Lysias to schools of sculpture, the former to the art of Polykleitos and Pheidias in its impressiveness and sublimity and dignity, the latter to that of Kalamis and Kallimachos in its lightness and grace. In contrasting Isaios and Lysias he draws his comparisons from the field of painting: Lysias is likened to a correct and careful draughtsman such as Polygnotos; Isaios to a subtle chiaroscurist or colorist like Zeuxis.

In treating the (II.) Acquisition of Style, Dionysios concludes that excellence in literary expression is to be acquired in the same way as excellence in sculpture and painting, viz., by a careful study of models. To stimulate the students of literary art to study the productions of the great masters, he tells the story of

Zeuxis, who in painting his picture of Helen for the temple of Hera had the five most beautiful maidens of Kroton as models; and he compares the painful efforts of Plato and Demosthenes to painters and sculptors who exhaust the refinements of their art "on the veins, on the feathers, on the down of the lip and the like niceties."

On all three arts Dionysios finds as the (III.) Criterion of Style, a cultivated instinct (ἄλογος αἴσθησις). The critical sense must be trained, by long and devoted study and application, until it become a cultivated instinct.

This paper will appear in full in the *American Journal of Archaeology*.

Adjourned shortly after 10 P.M.

THURSDAY MORNING.

HARTFORD, July 7, 1898.

The meeting was called to order at 9.45 A.M.

28. On the Versification of the Latin Epigraphic Senarii,[1] by Professor Arthur Winfred Hodgman, of Ohio State University.

This investigation is based on 695 senarii, or fragments of senarii, chiefly epitaphs, now collected in Bücheler's *Carmina Latina Epigraphica*, Leipzig, 1895, 1897. It is natural to compare the inscriptional senarii with literary verse (especially that of Plautus and Terence), and Oscar Brugman has already done this in his monograph on coincidence in senarii, Bonn, 1874. Now, though 106 of our verses antedate 44 B.C., it is doubtful if any are contemporary with Plautus or Terence. Still, the evidence of the inscriptions is not to be disregarded in considering the versification of the early comedy; positive confirming evidence is certainly to be accepted, and that of any other kind held in reserve.

It has been convenient to establish roughly several chronological sets of inscriptions: Class I. antedates 44 B.C.; II. extends to Trajan, and III. from Trajan on.

1) *Even feet.*—Those inscriptions that are long enough to indicate whether the composer was consciously following strict rules for the even arses or not, show that the free sort of verse continued to be written throughout the whole period covered by our collection, and that it is oftener represented than the strict. There was, however, an increasing tendency to write verses with the even arses pure. The strict verses occur in these percentages: of class I. 16.67, of class II. 33.93, of class III. 40.00, of all, 32.67. This growing tendency to adopt Greek usage appears, also, in numerous other points, and in verses in various other metres, as well as in the late adoption of the rarer metres.

In the free verses Meyer's Dipodic Law holds 74 times, and is neglected 23. One or two of the cases of neglect may conceivably be explained away by sup-

[1] This paper was an abstract of a portion of an account of the *Versification in Latin Metrical Inscriptions, except Saturnians and Dactylics*, which will appear in the *Harvard Studies in Classical Philology*, vol. ix.

Posing that *évendt* stood originally for the actual *évenidt*, or by scanning *cěciderúnt* with a short penult. It may be noted that to Cicero

missos faciánt patronos ipsi prodeant

made a good senarius (*Orator*, 222).

2) *Resolutions* occur frequently, and in just the same way as in comedy. The ordinary rules for the placing of the resolution are, however, occasionally broken, so that we get such accentuations as *ità neque, pià fuit, cará mieis, ossá dedi, Fernú Rufria, castă fide, antè quidem, Iventiá Hilara* (and this in the 5th foot!), *Tertia, Iulia, Hercúles, imminet, omnia, ambúla, pocúli, Diarrýtos, innúis, sparcéam ut, itáque, nimia, Stephána.* Seventeen of these 21 are in the 1st foot, exactly where such accentuations occur in Plautus and Terence. Arses are irregularly treated in *dépressérĕ věnéficae, fiăt hŏnŏratus, Sŏspĭtă pia, númĭnĭs infernae.* Several places like these may be treated by synizesis, e.g. *Iúlia, débuit.* The irregularities result from the introduction of unwieldy proper names, or are instances of 1st foot license, or occur in inscriptions otherwise metrically poor.

3) *Fifth foot.*—This is spondaic in 476 verses, iambic in 73, and of some other form in 64. An iambus in the 5th foot is admitted by Luchs and by Klotz only under fixed rules. These rules cover 60 of our 73 iambi. Those that remain seem innocent enough, and eight are in inscriptions that are distinctly good. Three verse-ends not strictly cretic are practically so (e.g. *placére nón quedm*), hence unobjectionable. Most offensive, according to Luchs, is an ending consisting of a cretic word followed by a dissyllable; we find four of this form, with two others that are practically the same. Luchs also points out that two iambic words should not end a senarius; two of our verses have such a close. No new rule can be deduced from 13 miscellaneous instances, but we should not forget that Luchs had to cut and emend before he could make his rules hold.

4) *Iambic shortening.*—With the exception of iambi in the 6th foot, of words like *bene* and *nisi*, and of words that are usually treated by synizesis, words naturally iambic become pyrrhics in 37 instances, remain iambics in 56, suffer elision in 18, and are divided between two feet in 3. A syllable long by position is shortened by a preceding short in 10 cases; a vowel long by nature is irregularly shortened in 4 polysyllables.

Iambic shortening was resorted to less and less as time went on. It was used in later times, not as a process consciously understood, but rather in a limited number of common words which had been permanently affected by the early tendency, such as *ego, tibi, modo.* Of the 37 natural iambi that become pyrrhics, 20 come from the *mihi-ibi* class, and 5 are the pronoun *ego.* The words in the *mihi-ibi* class are used as pyrrhics 20 times, in the 6th foot 24 times, as iambics 8 times, i.e. they are iambics only on a metrical pinch.

5) *Length by position.*—A syllable containing a short vowel followed by a mute and a liquid (or by *fr*), remains short in 27 cases, is indeterminate in 19, and is lengthened in 7. Of these 7, one, *pat rona*, is early, between Sulla and Caesar. The others, *pat-ris, pat-ri, pat re, Ag rippae, ut ra, tof rona*, are late.

6) *Miscellaneous, quantity.*—Once we get an *ĭus* genitive, *ullĭus*, and once *sĕrŏ* (in iambic Graecanics). In one verse we find *ĭd illi*, about 1 to 25. Bücheler takes this as evidence that even then *ille* was pronounced with a short penult.

But the distich that affords this one instance looks suspiciously like a stock epitaph derived from an earlier time; in fact, we have it all but exactly reproduced in two other inscriptions.

7) *Hiatus.* — We find 9 instances of hiatus in good inscriptions (7 at the semiquinaria caesura, 1 due to a proper name, 1 due to change of number) and 28 instances in fair or poor inscriptions (17 at the main caesura [14 at the semiquinaria, 1 at the semiseptenaria, 1 at 2d foot diaeresis, 1 at 3d foot diaeresis], and 11 at other parts of the verse). Of all 37 instances, then, 24 are at the main caesura, and, of these 24, 7 are from excellent inscriptions. We recall the 240 Plautine instances, listed by Spengel, of hiatus at the penthemimeral caesura, and we begin to wonder if those 240 or our 24 can be due to chance, or whether hiatus at a pause or main caesura was not permitted in the senarius. If it was legitimate, its absence from most of the comic senarii would mean nothing, but its presence in a respectable number would be significant. Some of our verses, though occurring with others that are faulty, have themselves no metrical flaw save the supposed one of hiatus. One may, like Bücheler, propose to transpose, or to substitute other words for those on the stones; but it seems very curious that if these cases of hiatus were due to transpositions or substitutions, so large a part of them — 24 out of 37 — should fall exactly at the metrical pause, 21 of them at the penthemimeral caesura. Hiatus in class I. occurs at the rate of 2.83 instances to a hundred verses; in the later classes, at the rate of 5.77, and in the senarii as a whole at the rate of 5.32. If we compare our cases of hiatus with those of Plautus, we must of course bear in mind the difference in time, but we cannot afford to neglect the evidence of the stones. It is in agreement with the notions that prevailed at the time when the arguments to the plays of Plautus were written; and it is so strong as at least to make it worth while for some one again to look into Spengel's long list.

It is interesting to find instances of the non-elision of monosyllables (semi-hiatus, trochaic shortening), one coming as late as A.D. 126. We get *cŭ ămeiceis*, *tŭm ĭniquom*, *ĭŭm ăliquid*, *dĕ ăpotheca*, and possibly *mĕ ămasti*.

8) Elision of long vowels and diphthongs occurs in class I. at the rate of 35.84 times in a hundred verses, in the later classes at the rate of 15.95, and in all at that of 18.99. This remarkable decrease is in general agreement with the fact that stricter verse gained ground, proportionately, in later times.

9) Synizesis occurs regularly enough in words like *meus*, *tuus*, and cases of *is* and of *idem*. The more noticeable instances are in long proper names, such as *Veldumnianus*, *Luciliānum*. *Periit* occupies the 6th foot in two independent inscriptions. *Aliud* doubtless points to an actual pronunciation *alid*. *Diarrytos* is often in late inscriptions spelled with a Z.

Eius, twice, and *quoius*, three times, appear as monosyllables. These upset the theory that genitive forms *ei* and *quoi* may be put into the text of Plautus where the manuscripts give the usual genitive forms which must be scanned as monosyllables.

10) *Syncope.* — We find *Hercŭles*, *pocŭli*, and *ambŭla* cut for what was possibly pronounced *Herclĕs*, *pocli*, *amblă*.

In the famous epitaph of the "sightly dame" Claudia, *alium* is used for *alterum*, evidently to avoid the syncopated *altrum*. On this Bücheler remarks "*par huic exemplum haud facile inveneris apud antiquos.*" A late parallel occurs in Arg. Plaut. *Capt.* v. 2, apparently for the same reason as here.

11) *Verse-end.* — Two hundred and twenty-two senarii end with a cretic word, 295 with a dissyllabic word, 13 with a monosyllable, and 89 with words of other lengths. Twelve of the monosyllables are forms of *sum*, and the other is *me*, in *ante mé*, so that all these are practically cretic endings. The form of the verse-end bears of course on the matter of coincidence, which, among other topics relating to the senarii, must here be omitted.

The senarii as a whole follow very closely the rules established for the versification of Plautus and Terence. The most striking departure, if it is a departure, is the freedom with which hiatus is allowed at the main caesura of the verse. Departures from the usages of literary verse we should expect to find, for our inscriptions are mainly sepulchral, and are often tinkered from archetypes; it is remarkable that they show so few irregularities. Occasionally the aberrations seem to point to words pronounced differently from those actually cut on the stones. The results afforded are perhaps all that could be expected from so small a number of verses (hardly more than the senarii of one comedy), of which only about one-seventh antedate the empire. The later verses show, in various details, an increasing tendency to write more nearly on Greek models.

Remarks were made by Professors Gudeman and Warren, and in reply by the author.

The Committee on Officers for 1898–99 reported through Professor Lodge the following recommendations: —

President, Clement Lawrence Smith, Harvard University.
Vice-Presidents, Abby Leach, Vassar College.
Samuel Ball Platner, Western Reserve University.
Secretary and Treasurer, Herbert Weir Smyth, Bryn Mawr College.
Executive Committee, The above-named officers, and
Francis A. March, Lafayette College.
Elmer T. Merrill, Wesleyan University.
Tracy Peck, Yale University.
Andrew F. West, Princeton University.
John H. Wright, Harvard University.

The report was adopted and the above officers elected.

The Committee on Time and Place of Meeting in 1899 reported, through Professor Sihler, in favor of holding the next annual meeting at New York University, University Heights, beginning Wednesday, July 5, 1899. Adopted.

The Committee to audit the Treasurer's accounts reported, through Professor Elwell, that it had examined the accounts of the Treasurer, compared them with the vouchers, and found them correct.

A discussion on the plan of holding a General Congress of Philologists, similar to that held in 1894, resulted in a vote to empower the Executive Committee to decide whether it is advisable for the Association to join in such a general session.

Professor F. A. March, of Lafayette College, reported as Chairman of the Committee on Spelling Reform.

The Committee has not been called on for any official action since the last meeting of the Association. It reports progress. The Chairman invites attention to a discussion of the fitness of the rule for fonetic spelling of preterits in *ed* for an entering wedge.

29. Note on the Classical Anemone, by Professor L. H. Elwell, of Amherst College.

The identification of the classical anemone with the cistus has been assumed by Canon Ellacombe on the basis of a passage in Ovid. The writer endeavored to show that this view could not be accepted as against explicit statements by Pliny, Dioscorides, and Theophrastus.

Remarks were made by Professor D'Ooge and by the author.

30. The Orthography of English Preterits, by Professor F. A. March, of Lafayette College.

This paper appears in full in the TRANSACTIONS.

31. Language-rivalry and Speech-differentiation in the case of Race-mixture, by Professor George Hempl, of the University of Michigan (read by Professor M. L. D'Ooge).

This paper is printed in full in the TRANSACTIONS.

Professor J. H. Wright then proposed the following vote of thanks, which was adopted by a rising vote: —

Voted, That the American Philological Association extend its most cordial thanks to the President and Corporation of Trinity College for their hospitality in opening the buildings of the college to the Association for its thirtieth annual session; to President Smith and Mrs. Smith in receiving the members at their house on Wednesday afternoon, July 7; and to Professor Hart and the Local Committee for their unfailing thoughtfulness and kindness in providing for the comfort and convenience of the Association during the session.

32. New Words in Thucydides, by Dr. John D. Wolcott, of the Hotchkiss School, Lakeville, Conn.

This paper appears in full in the TRANSACTIONS.

33. Iphigenia in Euripides and Racine, by Professor W. S. Scarborough, of Wilberforce University (read by title).

In viewing the character presented by these two poets, similar scenes are to be compared most closely. The first meeting between father and child, the shock

of surprise which comes to Iphigenia upon learning her destined fate, and the announcement of her final resolve to resign herself to it — these afford the basis of proper comparison.

Euripides in the first depicts a happy, care-free, dependent child, unburdened by affairs of state — one whose questions indicate not only ignorance of existing conditions, but the most childish curiosity concerning them, one upon whom the sense of a father's uneasiness is forced because so very apparent (633-676).

> ὦ μῆτερ, ὑποδραμοῦσά σ', ὀργισθῇς δὲ μή,
> πρὸς στέρνα πατρὸς στέρνα τἀμὰ περιβαλῶ.
> ἐγὼ δὲ βούλομαι τὰ σὰ στέρν', ὦ πάτερ, etc.

Racine introduces her as a more mature, more dignified maiden (Act ii. Sc. ii: 531-536, sq.), keenly observant of her father's uneasiness, seeking to divine the motive (Act ii. Sc. ii: 554, 559), and filled with filial love and pride, for example:

> Vous vous cachez, Seigneur, et semblez soupirer;
> Tous vos regards sur moi ne tombent qu'avec peine.
> Avons-nous sans votre ordre abandonné Mycène?

In Euripides she next meets Agamemnon as a frightened, pleading child, weak and terrified (1211); actions in perfect keeping with the character he introduces, evincing none of the "stout-heartedness" (εὐψυχία) so strenuously asserted by some to be the cardinal virtue of Grecian women. In Racine the meeting between the two finds her self-poised, giving but a startled exclamation, "Mon père — Ciel!" (Act iii. Sc. v: 914, 922); then she gathers herself up, more Dorian in type than in the Greek characterization, forgetting herself in defending her father for the part he plays (993-998, 1001 sq.). When in Euripides she declares her determination to die, it is with abruptness and seeming inconsistency when we consider her so recent lament for life; yet the inconsistency is that of the very child he draws (1368), borne up and carried on by her ideas concerning Fate and a sort of swiftly reached, Joan-of-Arc exaltation, sustained by the easy surrender to her resolve which Achilles makes, because no true love fills his heart for her. Racine leads her more gradually to this determination, no less firm, unchanged by a lover's pleading, but sustained by a more womanly idea of the effect of her death upon the future of those she holds most dear — father and lover.

Euripides' character is a child, dependent upon her mother Clytemnestra, who suggests, directs, and manages almost entirely the whole affair, influenced by Agamemnon, her father, who to the last "will or nill" must make the sacrifice, and by a lover who does not seriously combat her determination to become a martyr.

Racine's Iphigenia is a more stately self-poised conception, presenting a more complete woman in the unfolding. This is aided both by the creation of a rival, Eriphile, who develops her generosity, and by a father whose resolve at last to save her, however weakly put forth, gives other root for higher heroism than fanatic exaltation. There is a more independent existence apart from the mother, and a higher motive in the resignation which springs from the clinging devotion of a passionate lover to support a father in whom she trusts. It is true that Racine lets us see more of Iphigenia, but we are to judge from what is placed before us, not from what is concealed. Imagination is capable of descending to

almost any idea as to what may have had lodgment in the mind of the heroine in the absence of words or acts in support of any theory.

A religious tragedy in both cases; in one the religion is full of pagan characteristics, while the other savors throughout of Christian sentiment. In one, the least religious of Greek poets has portrayed female character — a poet who, like all the Attic tragedians of his time as De Quincey declares, knew little about such character in truth because of a lack of opportunity to study it; in the other, the picture is drawn by one whose Port Royal training crops out wherever the theme is religious — by one who had plenty of opportunity to know woman. We conclude that the finer qualities reside in the heroine of the French poet. It is the truly heroic, generous, tender, modest woman we admire, more than the naïve, impetuous, piqued child-martyr of Euripides.

34. Certain Functions of the Locative, by Professor Henry F. Linscott, of the University of North Carolina (read by title).

A characteristic feature of the case-system of Latin is the syncretism of the Locative and Ablative-Instrumental. In consequence the functions of the Locative are, in general, supplied by the form of the Ablative. It seems clear, however, that this instance of syncretism was a later development than that of the Ablative and Instrumental. For that reason, perhaps, the former is somewhat less complete. Proof of this fact is seen in the retention of the Locative form of the first and second declensions.

But the syncretism of the Locative and Ablative-Instrumental is not less complete in this respect alone. It is true, further, that all the functions of the Locative have not been merged in the Ablative. For a study of those Indo-European languages which have preserved a formal distinction between the cases indicates that the former case had certain forces which are not readily discernible among the uses of the Ablative so-called of Latin. This force of the Locative is that which seems to have, as a primary value, the idea of *limit* or *direction.* The case was so used with verbs of motion to denote the *limit* or direction of the verbal action.[1]

This use of the Locative may be seen in the following examples: —

páyo góṣu ádadhā óṣadhīṣu, R. V. X. 73, 9.

'Thou didst place milk in the cows and sap in the plants.'

Sá no bhágāya vāyáve vipravīrah sadávṛdhah sómo devéṣu á yamat, R. V. IX. 44, 5.

'May Soma, praised by inspired singers, full of vigor, incline our song toward the gods, for Bhaga and Vayu.'

çánsā mahám indram yásmin viçvā á kṛṣṭáyaḥ somapáḥ kámman ávyan, R. V. III. 49, 1.

'I praise mighty Indra, to whom all soma-drinking people give affection.'

[1] Whitney, *Skt. Gram.*², § 304; Delbrück, *Grundriss*, III., p. 225, 227 ff.; Micklosich, *Gram. d. Slav. Spr.* IV. 640 ff.

agne yám yajnám adhvarám viçvátaḥ paribhúr ási sá id devéṣu gacchati, *R. V.* I. 1, 4.

'Whatsoever offering and sacrifice thou dost encompass, Agni, that surely goes to the gods.' Cf. also *R. V.* IV. 23, 5; VIII. 2, 39; X. 42, 6; X. 43, 2.

It is also true that this use of the Locative is not found with verbs of motion alone. The case is, also, used to indicate the *limit* or *direction* of a thought, purpose, desire, or aptitude. This construction takes a wide range in Sanskrit, and is well illustrated by the citations of Whitney.[1] Reference to this use of the Locative is also made by Delbrück.[2]

It is evident that these functions of the Locative do not appear as a considerable and important category among the recognized uses of the Ablative. Possibly there are certain retentions of this usage by the latter case: indeed, it is hoped that such constructions may be discussed in a later paper. Yet these must be isolated instances, and the fact still remains apparent that our construction does not form so important a category in the Ablative of Latin as in the Locative of the parent language.

It is necessary, therefore, to seek a different disposition of these Locative functions in the adjustment of the case-system of the Latin; or, in other words, to indicate another case with which they may have been syncretised.

There seems to be a high degree of probability that these forces of the Locative were merged in the Dative case of Latin, and for the following reasons: —

I. Similarity of Function.

Evidently these constructions of the Locative would be in contact with certain characteristic uses of the Dative. The primary forces of the two cases are, of course, far removed. Yet, the derived or extended uses seem to approach closely and to coincide. As the indirect object of a verbal action, the Dative was often used to indicate the person or thing upon which influence is exerted by the action or by the existence of qualities. Hence the Dative may express the limit or direction of an action, thought, purpose, or aptitude. In this phase of meaning the Dative is in close contact with those functions of the Locative to which reference has been made. This similarity of force is illustrated by the following examples of Locative constructions: —

prá yé vásubhya ṛṇád á náma dhír yé mitré váruṇe sukráśaṃsāḥ, *R. V.* V. 66, 5.

'Who offered such devotion to the Vasus, saying praises to Mitra and Varuna.'

yás te çváṃsa yama rakṣitáraú caturakṣáu [illegible] *ibhyám anyám pári dehi*, *R. V.* X. 14, 11.

'Give this one, Yama, to those two which are thy guardians, four-eyed, etc.'

yás te çrīṇāyyás mṛṇáṃ jaṭhāgnés kandupáyyaḥ ny ámīn dadhra ā́ mṛṇaḥ, *R. V.* VIII. 17, 13.

'The Kandupayyas, with a [illegible] upon him is the interest thereof.' [illegible] *R. V.* [illegible]

[1] Whitney, *Skt. Gram.*[2], § [illegible]

[2] Delbrück, *Grundriss*, III. § [illegible]

II. Analogy of other languages.

Greater probability is added to the hypothesis by the history of the Dative and Locative cases in other languages. In Greek, Germanic, and Celtic the two cases have been united by syncretism. These facts support the supposition that a par of the Locative functions have been merged in the Dative of Latin.

There are also certain evidences discernible among the Italic languages. Th form of the Dative of the *i* and consonant declensions of Oscan-Umbrian a Locative in origin. It is also true that the *ī* of Latin may be from the san source.[1] This circumstance seems to point to the assumption that there was relation more or less close between the two cases.

These considerations seem to support the hypothesis that the syncretism the Locative and Ablative-Instrumental was not complete as has been assum There is no considerable body of constructions of the Ablative which may compared with the Locative functions noted. It seems to be, therefore, prob that these uses of that case have been merged with the Dative of Latin.

35. Note on *Antigone*, vv. 904–912, by John L. Margrander, Esq., Rochester, N.Y. (read by title).

In attempting a new solution of this famous problem, I shall direct my investigation principally to verses 904 and 908. They are the pivotal points of the argument, and any defence of the passage as a whole will stand or fall, as we do, or do not, apprehend their meaning.

The current conception of v. 904 is open to a number of objections. In the present position of the adverb, the affinity of εὖ for τοῖς φρονοῦσιν cannot be violated, in spite of *O. C.* 642. A double leap in the thought, due to a false antithesis (τοιάδε : εὖ) and the immediate resumption of τὸ σὸν δέμας περιστέλλουσα (903) by σ' ἐτίμησα, produces an impression of incoherence with v. 903. The resulting argument is most unskilfully constructed, and ends with an irrelevant conclusion (ἐτίμησα εὖ : ἐκπροτιμήσασα), unless we admit a pun on the word νόμος (νόμου 904, a physical law: νόμῳ 913, a moral law). The thought is objectionable: vv. 905–908 can have no part in an argument that Antigone did right to honor her brother; such an argument could not be based on the circumstance of vv. 911–912; the whole defence in vv. 904–912 contradicts her previous character. Under such circumstances it is a fair question whether the passage or the interpretation deserves impeachment.

The play itself suggests the method by which this passage should be approached. Verses 924, 929–930, and 943, all later than the suspected lines, show that Antigone's sentiment has undergone no change (cf. vv. 73–77, 450–460, 511). Hence vv. 904–912 should be examined in the light of previous passages wherein public opinion is referred to. Both in scenes I. and IV. Antigone refused to submit her conduct to a human tribunal, and maintained that she obeyed divine law. The version σ' ἐτίμησα εὖ, 'I honored thee rightly,' is therefore excluded. Wherever the judgment of men is noticed, it is to another purpose. In vv. 84–87, 502–505, and 692–699 Antigone's deed is spoken of 1) as a *glorious* one, and 2) one *justifiable* in the brother's case; for the latter is what the pathetic expressions ἀδελφόν (46), τὸν αὐτάδελφον (503), τὸν αὐτῆς αὐτάδελφον (696) imply. In any later

[1] Brugmann, *Grundriss*, II., p. 603.

reference to public opinion we may look for this twofold judgment. V. 904 promises such a reference for the following lines. Only, in an apostrophe to Polyneices, Antigone will emphasize the greatness of the honor done him rather than the glory falling to herself. The climax of *νῦν δέ* (902) and the less aptness in an apostrophe of a mere defence bear us out. Now let v. 904 speak for itself.

V. 904 is antithetic to vv. 902–903. As *τοιάδε* there is the emphatic word, and represents a verb or verbal noun (*θανατοῦσθαι, θάνατον*), *ἐτίμησα* must be stressed in v. 904. To bring out the primary stress of *ἐτίμησα*, we must emphasize it above *ἐγώ*, which is likewise emphatic. This intensified stress and the circumstance that simple *ἐτίμησα* would fall below the expectation raised by **καίτοι** *καίτοι*, and *ἐγώ*, force, a pregnance on *ἐτίμησα*: 'I *honored* thee,' i.e. 'I honored thee in the full sense of the word, with a signal honor' (cf. 1 Cor. vii. 23, **τιμῆς** *ἠγοράσθητε*). This pregnance can be established from the verses following. V. 913 resumes both 904 and 908, and is thus partially parallel with 904. V. 913 replaces *ἐτίμησα* (904) by **ἐκπροτιμήσασα**, and assumes the notion of signal honoring as already existent. For *τοιῷδε νόμῳ*, resuming *τίνος νόμου* (908), there has the main stress, and vv. 909–912 merely contain the law. The comparative element in *ἐκπροτιμήσασα* must therefore have been established before v. 908, in vv. 904–907. But vv. 905–907 are merely exegetical. The notion of signal honoring must therefore exist in v. 904, and *ἐτίμησα* is pregnant. We are then to render 'I *honored* thee in the sight of the wise,' and not 'I honored thee *rightly* in the sight of the wise.'

There is a pronounced gain for the interpretation. Formerly Antigone's statement was not in harmony with her previous character. She had before scorned to save herself by a falsehood (cf. 9–19, 441–448), and would not stoop to sophistry now. If she was serious, she either renounced the principle on which her conduct was grounded, or no adequate psychological motive could be alleged for her temporary change of front. This motive our interpretation supplies. In extolling the honor shown Polyneices, Antigone was interested in magnifying it as much as possible, and her passionate nature might easily lead her to say more than she meant at heart. So in vv. 86–87 we are no more to suppose that Ismene would really be more hateful on account of her silence than that Antigone really would not have buried a husband or child, had occasion arisen.

If vv. 904–907 show how *signally* Antigone honored her brother, vv. 908–912 will establish the second point and demonstrate that the act was justified for the brother. The difficulty is again with the first line, v. 908. Ταῦτα (908) is usually taken as the direct object of λέγω. It must then be referred to vv. 905–907; for these verses, like v. 908, are prepared by, and subordinate to, v. 904. If we now refer λέγω to the law, there is a false thought; if the content of vv. 905–907, the reasoning suffers. In either case, there is no logical connection with v. 904; hence "the tone of clumsy triumph, strongly suggestive of the interpreter who bespeaks attention for his coming point" (Jebb). These difficulties are obviated by referring *ταῦτα* (908) to *σ' ἐτίμησα* (904) as defined by vv. 905–907. Ταῦτα is then equivalent to *ταῦτα δρᾶσαι* (cf. vv. 211–212, and 538–539) and a part of the phrase *τίνος . . . χάριν*, the whole phrase being the object of λέγω. This view of *ταῦτα* is borne out by vv. 913–914, where *ταῦτα*, resuming *σ' ἐτίμησα*, is itself taken up by *σ' ἐκπροτιμήσασα*. The effect on the sense is most happy. V. 908 at once becomes spiritualized: not the law, but justification through the law is set in relief.

But the effect goes deeper. If the writer of vv. 908–912 did not merely wish "to call attention to his coming point," a superficial view of vv. 909–912 may not be the one intended. Assailants of the passage direct their attack chiefly here, and point out that the transfer of the argument of the wife of Intaphernes from the living to the dead involved an absurdity that no great poet could have overlooked. The very absurdity shows their view to be a mistaken one, and the context confirms this opinion. V. 908 called for a law; v. 913 refers to one. VV. 909–912, taken literally, express none. But they suggest one, namely, that the tie binding an orphaned brother and sister ranks the marital or parental tie. Such metonymic use of vv. 909–912 is not unworthy of Sophocles.

A few minor objections may be briefly met. Wecklein's emendation of v. 905, endorsed by Weil, would seem to be unnecessary. *κατθανόντος* (909) and *τοῦδε* (910) are good Greek, and due to considerations of brevity. Schneidewin's objection to *ἀπ' ἄλλου φυτοῦ* (910) has been met by Weil ("Il convient, en effet, de supposer une mère privée de son mari; autrement, ce dernier aurait dû défendre le corps de l'enfant"). Jebb's simple equation (*οὐκ ἔστιν ὅστις = οὐδείς*) has closed debate on v. 912. *βίᾳ πολιτῶν* (907) has proved to be a *crux*. The annotators all assume that Antigone's opinion as to Theban sympathy has undergone a change. But there is no reason for assuming that Antigone uses the expression otherwise than had Ismene (79). Now the latter had only learned of the edict from Antigone (10–19), and so knew nothing of the mood of the citizens. *βίᾳ πολιτῶν* is thus quite synonymous with *νόμου βίᾳ* (59), *ἀπόρρητον πόλει* (44), *Κρέοντος ἀντειρηκότος* (47), a meaning more suited to a purely rhetorical passage. *ἐτήκετο* (906) I take as an imperfect of past likelihood and danger.

We may now gather our result in a translation of the passage. I render as follows: —

'However, I *honored* thee in the sight of those that have understanding — honored thee with signal honor. For had I been a mother of children, or had a husband lain exposed to corruption, I should nevermore have defied the state and taken on me this toil.

'Doth any one ask in deference to what law I claim to have done this — preferred thee so in honor? (*The tie that bound sister and brother was the more sacred tie:*). I might have had another husband in lieu of him departed, and child from another, had I surrendered up this; but when father and mother are hidden with Hades, no brother ever could spring up again.'

Those who condemn our passage have perhaps made too much of the fact that it is an adaptation from Herodotus. Adaptation *per se* is no sign of spuriousness; with other evidence it may become cumulative. We may with equal right use the circumstance of adaptation for defending the opposite view. Historic record implies the right of appeal to it for precedents. The only proviso is that the poet can be shown to have made apt use of the borrowed material. This Sophocles seems to have done. In two respects he has even improved on his source. For Antigone, the child of Oedipus and Iocaste, the proposition that the paternal tie was closer than the marital or fraternal, was absolutely true. If she committed a fallacy, it is one closely connected with the essential fallacy of the play. Again, the hypotheses of vv. 905–906 fitted Creon exactly.

The argument for the authenticity of our passage derives considerable support from an investigation of its structure and relation to the whole play. Antigone's

points, briefly reviewed in scene I, are more fully stated in the scene with Creon. She here asserts that she obeyed the laws of the gods; that Creon's folly prevented him from seeing this; that the Thebans applauded her deed; likewise the dead. We have here a fourfold appeal, arranged as an anticlimax with reference to the authority and disinterestedness of those appealed to. The same fourfold appeal recurs in vv. 897–928, but arranged as a climax for rhetorical reasons. The symmetry of the plan is reflected in the form; for vv. 891–928 consist of a six-line introduction and four sections of eight lines each. The division apparently fails at v. 904. But this verse is modulatory, and might easily be extruded into the first section because of the mass of meaning to be crowded into the next eight lines (905–912). The whole passage (891–928) thus seems to be well articulated itself and organically connected with the play as a whole, important considerations in a question of the genuineness of any part.

The authority of Aristotle should have greater weight than the wish of Goethe, whose view was a derived one (cf. his article. *Den Philologen Empfohlen*, under *Deutsche Literatur*). It may not be possible positively to commit Aristotle to the view here advanced; but there is this to be noted in favor of assuming essential agreement. The thought is. in the two cases, the same. Secondly, it were psychologically more probable for our passage to suggest itself to Aristotle's mind as an illustration of the point he was making, if the thought in question constituted the principal line of argument (as in the present interpretation), than if it were merely incidental (as in the current conception).

The President then declared the session adjourned.

The thirty-first annual session will be held at New York University, University Heights, N.Y., beginning Wednesday, July 5, 1899.

INDEX.

Arabic numerals indicate the pages of the *Transactions*; Roman numerals indicate the pages of the *Proceedings*.

Accent-substitution, 43.
Admetus, character of, 65 ff., 82 ff.
Agricola's invasion of Ireland, xxxvi.
Alcestis' legend in Hesiodic epic, 66–68.
America, the future language of, 35, 46.
Anemone, the classical, lviii.
Anglo-Saxon weak preterits, 97.
Aristotle's comparisons from painting and sculpture, liii.
Aristotle's Homeric criticism, xxi.
Aristophanes' *Acharn.* 666, xiii.
Army terms, 32 ff.
Article, in Greek omitted in prose, 49; with proper names, 49 ff.; with def. numbers, 52 ff.; exceptions, 54 ff.; with rel. clauses, 49, 56; in exclamation, 49, 62, 63; with τις, 49, 62.
Article, anaphoric with proper names, in Greek, 49.
Article, omitted with substantives after οὗτος, ὅδε, ἐκεῖνος, 48–64.
ἀταραξία, xi.
Bacchylides, mute and liquid in, 86 ff.
Birt, xii.
Calpurnius Piso's villa at Herculaneum, ix.
Celtic conquest of Germans, 32.
Celtic speech, changes in, 41.
Chalcidian alphabet, xxxvi.
Chinook jargon, 31.
Cicero, *Cato Maior*, 28, 34, v.
Climate, effect of, on speech, 39, 45.
Corson, H., spelling of English preterits, 102.
Dice, Achilles and Ajax at, xxvii.
Differentiation of Germanic speech, 44, 47.
Differentiation of Indo-European speech, 39 ff.
Differentiation of Romance speech, 40.
Diogenes Laertius X., x ff.
Dionysius' comparisons from painting and sculpture, liii.
English preterits, orthography of, 97–103.
English speech, changes in, 41.
Epicurus, *Epistola ad Herodotum*, xi; *Epistola ad Pythoclem*, xi; ἡ γνήσιος φυσιολογία, x; περὶ μετεώρων, x; περὶ φύσεως, 37 bb., ix; τὸ κανονικόν, ix; φθαρτοὶ κόσμοι, x.
Etymologies, etc.: Skr. ádhā, 26; dhíyam-dhā, 29; nirṇeka, 9. ἀγαθός, 30; ἀθερίζω, 27; ἀμφορεύς, 19; δῶ, 'house,' 6; ἔνθα, ἔνθεν, 26; μαντοφόρος, 25; δμπη, δμπνη, 22. Lat. am- 'ambi-,' 17; ambrices, 18; am-icio, 17; anfractus, 19; com-bre-tum, 18; -do (postpositive), 6, 10; dōnec, etc., 7 ff.; endo, indu, 7; eō, 'thither,' 7; imbrices, *v.* ambrices; *in-*, 'ambi-,' 18; inde, 26; in-ferus, 27; lumbus, 14; mamphur, 25; mandare, 27; ollae 'manes,' 23; pando, 6; (di)patellarii, 23; quō, whither, 7; tendo, 6; timendus, timidus, 10; secundus, 5; sed-um, 8. Osc. amfret, 17; Ἄμπος, 'Ancus,' 21; Anafriss, 19; diumpaís, 21; ínim, 26; líganakdíkeí, 22; Maatúís, 22; manafum, 27; patanaí, 22; úla, 24. Samnite Allifae, 29, 30; Callifae, 29, 30. Umbr. ambretuto, 17; anferener, 25; arnipo, 9, 10; en(n)om, 26; nepitu, 9, 10; ninctu, 16; umen, 16. Fr. mandrin, 25.
Euripides' *Alcestis*, dependence on Hesiod, 68; on Phrynichus, 69; purpose of play, 65, 66, 80–85; Herakles, 74–78.
Euripides' Iphigeneia, lviii.
Euripides, punning allusions to, in Aristoph., xiii.
Franks, language of, in France, 33.
Furnivall, F. J., spelling of English preterits, 102.
Germanic conquest of England, 33.

σις, 121, 135; βεβαίωσις, 139, 140; γεωργία, 125, 140; γνῶσις, 130; γύμνωσις, 136; δάνεισμα, 138; δήλωσις, 128, 129, 135, 138, 139; διαγνώμη, 121, 138; διακελευσμός, 139; διακονία, 124; διάκοσμος, 139; διαμαρτία, 138; διαμέλλησις, 138; διάπλους, 117, 119; διαπολέμησις, 117; διαπομπή, 139; διάφευξις, 138; διαφυγή, 118; διαχείρισις, 132; δικαίωσις, 120, 122, 126, 129, 133; διοίκησις, 137; δούλωσις, 120, 130; ἐγκατάληψις, 118; ἐγχείρησις, 125; ἐκβοήθεια, 138; ἐκδρομή, 118; ἔκπεμψις, 138; ἐναντίωμα, 139; ἐναντίωσις, 136; ἔνερσις, 133; ἐνθυμία, 123; ἐνοίκησις, 122; ἐξέτασις, 133, 138, 139; ἐξήγησις, 138; ἐπαγωγή, 128, 131; ἐπαναγωγή, 131, 138; ἐπανάσεισις, 128; ἐπαναχώρησις, 138; ἐπεκδρομή, 138; ἐπέκπλους, 138; ἐπεξαγωγή, 126; ἐπεξέτασις, 138; ἐπέξοδος, 138; ἐπεργασία, 130; ἐπιβοήθεια, 139; ἐπιβόημα, 123; ἐπιβούλευμα, 119, 122; ἐπιδοχή, 139; ἐπιθειασμός, 125; ἐπικέλευσις, 139; ἐπίκλυσις, 138; ἐπικράτησις, 130; ἐπίλειψις, 138; ἐπιμαρτυρία, 140; ἐπιμαχία, 119; ἐπιμονή, 118; ἐπίπεμψις, 131; ἐπίπλευσις, 120; ἐπίπλους, 120, 121, 123, 125, 126, 136, 137, 138; ἐπιτείχισις, 117, 124, 133; ἐπιτειχισμός, 123, 126, 135; ἐπιτέχνησις, 126; ἐπιτίμησις, 136; ἐσήγησις, 129; ἐσκομδή, 128; ἔσπλους, 128; ἔσπραξις, 131; ἐστίασις, 123; ἐφόρμησις, 117, 121, 132, 139; ἔφορμος, 123, 129, 138; ζήλωσις, 133; θανάτωσις, 125; ἱκετεία, 127, 138; ἱππομαχία, 139; κάθεξις, 132; κακοπραγία, 126, 136, 137; καταβοή, 125, 129, 131; κατάγνωσις, 131; καταδούλωσις, 131, 135; καταδρομή, 117, 126, 138; κατακομδή, 139; κατάμεμψις, 134, 139; κατάπλους, 122, 140; κάταρσις, 136; κατάφευξις, 138, 139; καταφρόνημα, 126; καταφρόνησις, 125, 132, 133, 138; κατοίκησις, 123; κατοίκισις, 130, 133; κλῆσις, 121, 133; κόλασις, 130; κούφισις, 139; κουφολογία, 137; κύκλωσις, 123, 128, 130, 136; κύρωσις, 139; κωλύμη, 124, 126, 132; λαχανισμός, 123; λῃστεία, 125, 138, 140; λώφησις, 127; μέλλησις, 119, 123, 126, 131, 135, 136, 139; μετάθεσις, 118; μεταμελος, 120, 135; μετοίκησις, 123; μήνυμα, 122, 123, 125; μισθοδοσία, 124; νεωτεροποιία, 137; νόμισις, 125; ξενηλασία, 126; ξένισις, 138; ξυγκομδή, 119, 139; ξύλληψις, 138; ξύλωσις, 137; ξυμβοήθεια, 118; ξυμμέτρησις, 140; ξύμπτωμα, 124; ξυνοίκισις, 121; ξύνταξις, 138; οἰκείωσις, 138; οἰκοδόμησις, 126, 128; οἰκοδομία, 139; ὀλόφυρσις, 129, 138; ὀμηρεία, 124; παιανισμός, 118; παράγγελσις, 118; παράδοσις, 130, 138; παραίρεσις, 128; παρακέλευσις, 124, 138; παρακελευσμός, 139; παρακινδύνευσις, 138; παράκλησις, 130, 135; παρακομδή, 124, 128; παράλογος, 119, 120, 130, 137; παρανόμημα, 119; παράπλους, 124, 137; παράταξις, 124; πάροδος, 116, 124, 126; παροίκησις, 139; παροχή, 133; πείρασις, 121; περικοπή, 129, 139; περικύκλωσις, 121; περιτείχισις, 118, 121, 122, 128, 131; περιτείχισμα, 117; περιτειχισμός, 120, 123, 126; περιτέχνησις, 133; πλάνησις, 139; πρέσβευσις, 138; προάγγελσις, 129; προαναχώρησις, 136; προεκφόβησις, 124; προενοίκησις, 131; προκατηγορία, 139; πρόοψις, 132, 135, 139; προσδοκία, 122, 127, 134, 135, προσκοπή, 132; πρόσμιξις, 125; προσόρμισις, 126; προσποίησις, 121, 128; πρόσταξις, 138; πρόσχωσις, 119, 125, 137; προτίμησις, 133; προφυλακή, 123; στασιασμός, 136, 139; σταύρωμα, 138; σταύρωσις, 119; στέρησις, 135; σχετλιασμός, 122; τείχισις, 125, 136; τειχισμός, 120, 121, 123, 133, 139; τέκνωσις, 138; ὑδρεία, 122; ὑπαγωγή, 139; ὑπεροψία, 134; ὑποτείχισις, 121; ὑποτείχισμα, 119; φρυγανισμός, 122; χειροτονία, 124; χηρεία, 139; χῶσις, 125, 128.

-t for *-ed* in Eng. preterits when so pronounced, 101, 103.

-t final frequent in English, 103.

Trade-jargons, 31.

Usener, *Epicurea*, xi.

Versification of Latin epigraphic senarii, liv.

Wiclifite Bible, spelling of weak preterits, 97, 98.

Xenophon *Anab.* iv. 75 ὀλίγους τούτους ἀνθρώπους, 49; *Oecon.* xxi. 8 οὗτος, 56; *Hell.* v. 3. 10 αὕτη δίκη, 60.

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ABBREVIATIONS: *AJA* = American Journal of Archaeology; *AHR* = American Historical Review; *AJP* = American Journal of Philology; *AJT* = American Journal of Theology; *Archiv* = Archiv für latein. Lexicographie; *Bookm.* = The Bookman; *CR* = Classical Review; *ER* = Educational Review; *HSPL* = Harvard Studies and Notes in Philology and Literature; *HSCP* = Harvard Studies in Classical Philology; *JAOS* = Journal of the American Oriental Society; *JGP* = Journal of Germanic Philology; *LWBL* = Library of the World's Best Literature; *MLA* = Publications of the Modern Language Association; *MLN* = Modern Language Notes; *NW* = The New World; *PAPA* = Proceedings of the American Philological Association; *SR* = School Review; *TAPA* = Transactions of the American Philological Association; *WRUB* = Western Reserve University Bulletin.

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Dr. R. Arrowsmith, American Book Company, Washington Square, New York, N. Y. 1898.
Prof. Sidney G. Ashmore, Union University, Schenectady, N. Y. 1885.
E. H. Atherton, Girls' Latin School, Boston, Mass. 1894.
Clarence W. Ayer, 45 Pinckney St., Boston, Mass. 1895.
Prof. Frank Cole Babbitt, Trinity College, Hartford, Conn. 1897.
Charles W. Bain, University of Sewanee Grammar School, Sewanee, Tenn. 1889.
Prof. Robert Baird, Northwestern University, Evanston, Ill. 1893.
H. L. Baker, 70 Griswold St., Detroit, Mich. 1889.
Dr. C. H. Balg, 704 Walnut St., Milwaukee, Wis. 1890.
Prof. Francis K. Ball, Oberlin, O. 1894.
Dr. Cecil F. P. Bancroft, Phillips Academy, Andover, Mass. 1879.
Cecil K. Bancroft, Yale University, New Haven, Conn. (102 North College). 1898.
J. Edmund Barss, Hotchkiss School, Lakeville, Conn. 1897.
George K. Bartholomew, English and Classical School, Cincinnati, O. 1893.
Dr. William N. Bates, 56 Dana St., Cambridge, Mass. 1894.
Prof. William J. Battle, University of Texas, Austin, Tex. 1893.
Prof. Isbon T. Beckwith, Chelsea Square, New York, N. Y. 1884.
Charles H. Beeson, 103 Moss Ave., Peoria, Ill. 1897.

[1] This list has been corrected up to November 20, 1898; permanent addresses are given, as far as may be. Where the residence is left blank, the members in question are in Europe. The Secretary and the Publishers beg to be kept informed of all changes of address.

Prof. A. J. Bell, Victoria University, Toronto (17 Avenue Road). 1887.
Prof. Charles E. Bennett, Cornell University, Ithaca, N. Y. (7 South Ave.). 1882.
John Ira Bennett, Union University, Schenectady, N. Y. 1897.
Prof. Charles W. Benton, University of Minnesota, Minneapolis, Minn. 1890.
Thomas S. Bettens, 130 West Eighty-seventh St., New York, N. Y. 1884.
Prof. Louis Bevier, Jr., Rutgers College, New Brunswick, N. J. 1884.
Hiram H. Bice, 52 West Sixty-fifth St., New York, N. Y. 1892.
William F. Biddle, 4305 Spruce St., Philadelphia, Pa. 1894.
Dr. C. P. Bill, Adelbert College of Western Reserve University, Cleveland, O. 1894.
Prof. Charles Edward Bishop, College of William and Mary, Williamsburg, Va. 1890.
William Warner Bishop, 74 Pitcher St., Detroit, Mich. 1895.
Prof. Robert W. Blake, Washington and Jefferson College, Washington, Pa. 1894.
Prof. M. Bloomfield, Johns Hopkins University, Baltimore, Md. 1882.
Prof. Willis H. Bocock, University of Georgia, Athens, Ga. 1890.
Prof. C. W. E. Body, General Theological Seminary, New York, N. Y. (9 Chelsea Sq.) 1887.
Dr. George M. Bolling, Catholic University of America, Brookland, D. C. 1897.
Prof. D. Bonbright, Northwestern University, Evanston, Ill. 1892.
Prof. A. L. Bondurant, University of Mississippi, University, Miss. 1892.
Dr. George Willis Botsford, Harvard University, Cambridge, Mass. (45 Walker St.). 1894.
Prof. B. L. Bowen, Ohio State University, Columbus, O. 1895.
Prof. Charles F. Bradley, Garrett Biblical Institute, Evanston, Ill. 1886.
Prof. J. Everett Brady, Smith College, Northampton, Mass. 1891.
Prof. H. C. G. Brandt, Hamilton College, Clinton, N. Y. 1876.
Dr. Josiah Bridge, Westminster School, Dobbs Ferry, N. Y. 1888.
Prof. Walter R. Bridgman, Lake Forest University, Lake Forest, Ill. 1890.
Prof. James W. Bright, Johns Hopkins University, Baltimore, Md. 1887.
Miss Caroline G. Brombacher, Erasmus Hall High School, Brooklyn, N. Y. (399 Clermont Ave.). 1897.
Prof. Jabez Brooks, University of Minnesota, Minneapolis, Minn. (1708 Laurel Ave.). 1887.
Prof. Samuel Brooks, Kalamazoo College, Kalamazoo, Mich. 1893.
Prof. Demarchus C. Brown, Butler College, Irvington, Ind. 1893.
Prof. F. W. Brown, Franklin College, Franklin, Ind. 1893.
Prof. Mariana Brown, Earlham College, Richmond, Ind. 1892.
Dr. Carleton L. Brownson, College of the City of New York, N. Y. (New Rochelle, N. Y.). 1892.
C. F. Brusie, Mount Pleasant Academy, Sing Sing, N. Y. 1894.
Prof. A. H. Buck, Boston University, Boston, Mass. 1893.
Prof. Carl D. Buck, University of Chicago, Chicago, Ill. 1890.
Miss Mary H. Buckingham, 19 Chestnut St., Boston, Mass. 1897.
Walter H. Buell, 243 Jefferson Ave., Scranton, Pa. 1887.
Prof. William Lewis Bulkley, Claflin University, Orangeburg, S. C. 1895.
H. J. Burchell, Jr., Barnard College, New York, N. Y. 1895.
Isaac B. Burgess, Morgan Park Academy, Morgan Park, Ill. 1892.
Prof. Sylvester Burnham, Colgate University, Hamilton, N. Y. 1885.

Dr. William S. Burrage, Harvard University, Cambridge, Mass. 1898.
Prof. Henry F. Burton, University of Rochester, Rochester, N. Y. 1878.
Prof. Henry A. Buttz, Drew Theological Seminary, Madison, N. J. 1869.
Prof. A. Guyot Cameron, Princeton University, Princeton, N. J. 1891.
Prof. Edward Capps, University of Chicago, Chicago, Ill. 1889.
Prof. William H. Carpenter, Columbia University, New York, N. Y. 1884.
Dr. Mitchell Carroll, Johns Hopkins University, Baltimore, Md. 1894.
Prof. Frank Carter, McGill University, Montreal, Canada. 1897.
Pres. Franklin Carter, Williams College, Williamstown, Mass. 1871.
Prof. Jesse Benedict Carter, Princeton University, Princeton, N. J. 1898.
Prof. Mary Emily Case, Wells College, Aurora, N. Y. 1895.
Prof. Clarence F. Castle, University of Chicago, Chicago, Ill. 1888.
Prof. William Van Allen Catron, University of Wisconsin, Madison, Wis. 1896.
Miss Eva Channing, Forest Hill St., Jamaica Plain, Mass. 1883.
Prof. A. C. Chapin, Wellesley College, Wellesley, Mass. 1888.
Prof. Henry Leland Chapman, Bowdoin College, Brunswick, Me. 1892.
Prof. S. R. Cheek, Centre College of Kentucky, Danville, Ky. 1890.
Dr. Clarence G. Child, University of Pennsylvania, Philadelphia, Pa. (2118 De Lancey Place). 1897.
Bradbury L. Cilley, Phillips Academy, Exeter, N. H. 1884.
Prof. Edward B. Clapp, University of California, Berkeley, Cal. (1 Bushnell Pl.). 1886.
Prof. Emma Kirkland Clark, Elmira College, Elmira, N. Y. 1896.
Prof. J. S. Clark, University of Minnesota, Minneapolis, Minn. 1891.
Prof. Willard K. Clement, University of Idaho, Moscow, Idaho. 1892.
Prof. George Stuart Collins, Polytechnic Institute, Brooklyn, N. Y. 1897.
Prof. Hermann Collitz, Bryn Mawr College, Bryn Mawr, Pa. 1887.
William T. Colville, Carbondale, Pa. 1884.
D. Y. Comstock, St. Johnsbury, Vt. 1888.
Prof. Elisha Conover, Delaware College, Newark, Del. 1897.
Dr. Arthur Stoddard Cooley, Harvard University, Cambridge, Mass. (27 Kingston St., Boston). 1896.
J. Randolph Coolidge, Jr., Chestnut Hill, Mass. 1884.
Dr. Frederic T. Cooper, 177 Warburton Ave., Yonkers, N. Y. 1895.
Principal W. T. Couper, Booneville, N. Y. 1895.
Prof. William L. Cowles, Amherst College, Amherst, Mass. 1888.
Edward G. Coy, Hotchkiss School, Lakeville, Conn. 1888.
Prof. W. H. Crogman, Clark University, South Atlanta, Ga. 1898.
Prof. John M Cross, Kingston, N. Y. 1885.
Prof. George O. Curme, Cornell College, Mt. Vernon, Ia. 1890.
William L. Cushing, Westminster School, Dobbs Ferry, N. Y. 1888.
Dr. Charles H. S. Davis, Meriden, Conn. 1891.
Prof. George H. Denny, Hampden-Sidney College, Hampden-Sidney, Va. 1897.
Prof. Samuel C. Derby, Ohio State University, Columbus, O. 1895.
Prof. James H. Dillard, Tulane University, New Orleans, La. 1894.
Prof. Howard Freeman Doane, Doane College, Crete, Neb. 1897.
Prof. B. L. D'Ooge, State Normal School, Ypsilanti, Mich. 1895.
Prof. Martin L. D'Ooge, University of Michigan, Ann Arbor, Mich. 1873.

Louis H. Dow, Dartmouth College, Hanover, N. H. 1895.
Prof. Joseph H. Drake, University of Michigan, Ann Arbor, Mich. 1897.
Prof. Maurice Edwards Dunham, University of Colorado, Boulder, Col. 1890.
Miss Emily Helen Dutton, Vassar College, Poughkeepsie, N. Y. 1898.
Dr. Mortimer Lamson Earle, Barnard College, New York, N. Y. 1890.
Prof. William Wells Eaton, Middlebury College, Middlebury, Vt. 1882.
Prof. Herman L. Ebeling, Miami University, Oxford, O. 1892.
Prof. William S. Ebersole, Cornell College, Mt. Vernon, Ia. 1893.
W. A. Eckels, 210 McMechen St., Baltimore, Md. 1894.
Thomas H. Eckfeldt, New Bedford, Mass. 1883.
Homer J. Edmiston, 358 Harvard St., Cambridge, Mass. 1894.
Dr. Katharine M. Edwards, Wellesley College, Wellesley, Mass. 1893.
Prof. James C. Egbert, Jr., Columbia University, New York, N. Y. 1889.
Prof. A. Marshall Elliott, Johns Hopkins University, Baltimore, Md. 1884.
Prof. W. A. Elliott, Allegheny College, Meadville, Pa. 1897.
Prof. Herbert C. Elmer, Cornell University, Ithaca, N. Y. 1887.
Prof. L. H. Elwell, Amherst College, Amherst, Mass. 1883.
Miss E. Antoinette Ely, The Clifton School, Cincinnati, O. 1893.
Prof. Edgar A. Emens, Syracuse University, Syracuse, N. Y. (727 Crouse Ave.). 1895.
Prof. Annie Crosby Emery, University of Wisconsin, Madison, Wis. 1896.
Vernon J. Emery, Adelbert College of Western Reserve University, Cleveland, O. 1893.
C. W. Ernst, Back Bay, Boston, Mass. 1872.
Prof. George Taylor Ettinger, Muhlenberg College, Allentown, Pa. 1896.
Prof. Margaret J. Evans, Carleton College, Northfield, Minn. 1891.
Rev. Dr. W. E. Evans, Columbia, S. C. 1897.
Dr. Arthur Fairbanks, American School of Classical Studies, Athens, Greece. 1886.
Prof. H. Rushton Fairclough, Leland Stanford Jr. University, Stanford University, Cal. 1887.
Prof. Charles E. Fay, Tufts College, College Hill, Mass. 1885.
Prof. Edwin W. Fay, Washington and Lee University, Lexington, Va. 1889.
Pres. Thomas Fell, St. John's College, Annapolis, Md. 1888.
Prof. O. M. Fernald, Williams College, Williamstown, Mass. 1876.
F. J. Fessenden, Berkeley School, 20 West Forty-fourth St., New York City. 1890.
Prof. Edward Fitch, Hamilton College, Clinton, N. Y. 1890.
Prof. Thomas Fitz-Hugh, University of Texas, Austin, Tex. 1891.
Miss Helen C. Flint, Mount Holyoke College, South Hadley, Mass. 1897.
F. S. Fosdick, High School, Buffalo, N. Y. 1896.
Prof. Frank H. Fowler, Knox College, Galesburg, Ill. 1893.
Prof. Harold N. Fowler, Western Reserve University (College for Women), Cleveland, O. (49 Cornell St.). 1885.
Dr. Susan B. Franklin, American School of Classical Studies, Athens, Greece. 1890.
Prof. George A. H. Fraser, Colorado College, Colorado Springs, Colo. 1894.
Dr. I. F. Frisbee, Latin School, Lewiston, Me. 1898.
Prof. A. L. Fuller, Adelbert College of Western Reserve University, Cleveland, O. 1889.

Prof. Charles Kelsey Gaines, St. Lawrence University, Canton, N. Y. 1890.
Dr. William Gallagher, Thayer Academy, South Braintree, Mass. 1886.
Frank A. Gallup, Colgate Academy, Hamilton, N. Y. 1898.
Prof. Charles Mills Gayley, University of California, Berkeley, Cal. 1895.
Prof. Henry Gibbons, University of Pennsylvania, Philadelphia, Pa. (405 South 41st St.). 1890.
Prof. Seth K. Gifford, Haverford College, Haverford, Pa. 1891.
Prof. John Wesley Gilbert, Payne Institute, Athens, Ga. 1897.
Prof. Basil L. Gildersleeve, Johns Hopkins University, Baltimore, Md. 1876.
Prof. Thomas D. Goodell, Yale University, New Haven, Conn. (35 Edgehill Road). 1883.
Ralph L. Goodrich, U. S. Courts, Little Rock, Ark. 1882.
Dr. Charles J. Goodwin, Farmington, Me. 1891.
Prof. William W. Goodwin, Harvard University, Cambridge, Mass. (5 Follen St.). 1870.
Prof. Herbert Eveleth Greene, Johns Hopkins University, Baltimore, Md. 1890.
Prof. Wilber J. Greer, Miami University, Oxford, O. 1892.
Prof. James O. Griffin, Leland Stanford Jr. University, Stanford University, Cal. 1896.
Prof. Alfred Gudeman, University of Pennsylvania, Philadelphia, Pa. 1889.
Dr. Charles Burton Gulick, Harvard University, Cambridge, Mass. (18 Walker St.). 1894.
Prof. William Gardner Hale, University of Chicago, Chicago, Ill. (5833 Monroe Ave.). 1882.
Prof. Arthur P. Hall, Drury College, Springfield, Mo. 1886.
Prof. F. A. Hall, Drury College, Springfield, Mo. 1896.
Prof. Randall C. Hall, General Theological Seminary, New York, N. Y. (245 West Forty-eighth St.). 1888.
Charles S. Halsey, Union Classical Institute, Schenectady, N. Y. 1887.
William McD. Halsey, 34 West Fortieth St., New York, N. Y. 1886.
Prof. T. F. Hamblin, Bucknell University, Lewisburgh, Pa. 1895.
Adelbert Hamilton, Johns Hopkins University, Baltimore, Md. 1895.
Prof. William A. Hammond, Cornell University, Ithaca, N. Y. 1897.
Principal John Calvin Hanna, High School, Oak Park, Ill. (209 South East Ave.). 1896.
Prof. G. R. Hardie, St. Laurence University, Canton, N. Y. 1896.
B. F. Harding, Belmont School, Belmont, Mass. 1889.
Prof. Albert Harkness, Brown University, Providence, R. I. 1869.
Prof. Albert Granger Harkness, Brown University, Providence, R. I. 1896.
Pres. William R. Harper, University of Chicago, Chicago, Ill. 1887.
Prof. Karl P. Harrington, University of North Carolina, Chapel Hill, N. C. 1892.
Prof. W. A. Harris, Baylor University, Waco, Tex. 1895.
Prof. J. E. Harry, Georgetown College, Georgetown, Ky. 1896.
Prof. Samuel Hart, Trinity College, Hartford, Conn. 1871.
Prof. Paul Haupt, Johns Hopkins University, Baltimore, Md. 1884.
Dr. Edward Southworth Hawes, Polytechnic Institute, Brooklyn, N. Y. 1888.
Dr. H. W. Hayley, Wesleyan University, Middletown, Conn. 1897.
Prof. F. M. Hazen, Mount Holyoke College, South Hadley, Mass. 1896.

Theodore Woolsey Heermance, Yale University, New Haven, Conn. (399 Berkeley Hall). 1897.
Prof. Otto Heller, Washington University, St. Louis, Mo. 1896.
Prof. George Hempl, University of Michigan, Ann Arbor, Mich. 1895.
Prof. George A. Hench, University of Michigan, Ann Arbor, Mich. 1895.
Prof. G. L. Hendrickson, University of Chicago, Chicago, Ill. 1892.
Prof. H. N. Herrick, Eureka College, Eureka, Ill. 1896.
Prof. John H. Hewitt, Williams College, Williamstown, Mass. 1886.
Prof. Henry T. Hildreth, Roanoke College, Salem, Va. 1896.
H. H. Hilton, 9 Tremont Place, Boston, Mass.
Prof. Arthur W. Hodgman, Ohio State University, Columbus, O. 1896.
Prof. Horace A. Hoffman, University of Indiana, Bloomington, Ind. 1893.
Prof. W. D. Hooper, University of Georgia, Athens, Ga. 1894.
Prof. E. Washburn Hopkins, Yale University, New Haven, Conn. (235 Bishop St.). 1883.
Dr. Herbert M. Hopkins, University of California, Berkeley, Cal. (2644 Dwight Way). 1898.
Rev. George B. Hopson, St. Stephen's College, Annandale, N. Y. 1898.
Prof. William A. Houghton, Bowdoin College, Brunswick, Me. 1892.
Prof. Albert A. Howard, Harvard University, Cambridge, Mass. (8 Hilliard St.). 1892.
Prof. Frederick H. Howard, Colgate Academy, Hamilton, N. Y. 1894.
Prof. George E. Howes, University of Vermont, Burlington, Vt. 1896.
Prof. Frank G. Hubbard, University of Wisconsin, Madison, Wis. 1896.
Dr. J. H. Huddilston, Bryn Mawr College, Bryn Mawr, Pa. 1898.
Dr. Ray Greene Huling, 101 Trowbridge St., Cambridge, Mass. 1892.
L. C. Hull, Lawrenceville, N. J. 1889.
Dr. W. H. Hulme, Adelbert College of Western Reserve University, Cleveland, O. 1895.
Prof. Milton W. Humphreys, University of Virginia, Charlottesville, Va. 1871.
Prof. A. J. Huntington, Columbian University, Washington, D. C. (1010 N St., N. W.). 1892.
Dr. George B. Hussey, East Orange, N. J. 1887.
Prof. J. Corrin Hutchinson, University of Minnesota, Minneapolis, Minn. 1894.
Prof. Edmund Morris Hyde, Lehigh University, So. Bethlehem, Pa. 1883.
Prof. Henry Hyvernat, Catholic University of America, Brookland, D. C. 1897.
Prof. J. W. D. Ingersoll, Yale University, New Haven, Conn. (399 Berkeley Hall). 1897.
Andrew Ingraham, Swain Free School, New Bedford, Mass. 1888.
Prof. A. V. Williams Jackson, Columbia University, New York, N. Y. 1884.
Prof. George E. Jackson, Washington University, St. Louis, Mo. 1890.
Charles S. Jacobs, Albion College, Albion, Mich. 1897.
Prof. M. W. Jacobus, Hartford Theological Seminary, Hartford, Conn. (149 High St.). 1893.
Prof. Hans C. G. von Jagemann, Harvard University, Cambridge, Mass. (113 Walker St.). 1882.
Prof. J. Haywode Jennings, Martin, Tenn. 1892.
Dr. Charles W. L. Johnson, Yale University, New Haven, Conn. 1897.

Henry C. Johnson, 32 Nassau St., New York, N. Y. 1885.
Prof. William H. Johnson, Denison University, Granville, O. 1895.
Principal Augustine Jones, Friends' School, Providence, R. I. 1896.
Dr. Robert P. Keep, Free Academy, Norwich, Conn. 1872.
George Dwight Kellogg, Yale University, New Haven, Conn. (90 South Middle). 1897.
Pres. Martin Kellogg, University of California, Berkeley, Cal. 1884.
Prof. Francis W. Kelsey, University of Michigan, Ann Arbor, Mich. 1890.
H. W. Kent, Norwich, Conn. 1890.
Prof. John B. Kieffer, Franklin and Marshall College, Lancaster, Pa. 1889.
Miss Lida Shaw King, Packer Collegiate Institute, Brooklyn, N. Y. (900 St. Mark's Ave.). 1896.
Prof. Robert A. King, Wabash College, Crawfordsville, Ind. 1893.
Dr. William Hamilton Kirk, Vanderbilt University, Nashville, Tenn. 1898.
Chancellor J. H. Kirkland, Vanderbilt University, Nashville, Tenn. 1887.
J. C. Kirtland, Jr., Phillips Academy, Exeter, N. H. 1895.
Prof. George Lyman Kittredge, Harvard University, Cambridge, Mass. (9 Hilliard St.). 1884.
Dr. William H. Klapp, Academy of the Protestant Episcopal Church, 1324 Locust St., Philadelphia, Pa. 1894.
Camillo von Klenze, University of Chicago, Chicago, Ill. 1895.
Dr. Charles Knapp, Barnard College, New York, N. Y. (1773 Sedgwick Ave.). 1892.
Charles S. Knox, St. Paul's School, Concord, N. H. 1889.
Prof. A. G. Laird, University of Wisconsin, Madison, Wis. 1890.
Prof. William A. Lamberton, University of Pennsylvania, Philadelphia, Pa. 1888.
Prof. W. B. Langsdorf, Miami University, Oxford, O. 1895.
Prof. Charles R. Lanman, Harvard University, Cambridge, Mass. (9 Farrar St.). 1877.
Lewis H. Lapham, 28 Ferry St., New York, N. Y. 1880.
Prof. C. W. Larned, U. S. Military Academy, West Point, N. Y. 1880.
Prof. William Cranston Lawton, Adelphi College, Brooklyn, N. Y. (302 Carlton Ave.). 1888.
Prof. Abby Leach, Vassar College, Poughkeepsie, N. Y. 1888.
Prof. Emory B. Lease, University of Michigan, Ann Arbor, Mich. 1895.
Dr. J. T. Lees, University of Nebraska, Lincoln, Neb. 1888.
Prof. Thomas B. Lindsay, Boston University, Boston, Mass. 1880.
Prof. Alonzo Linn, Washington and Jefferson College, Washington, Pa. 1892.
Prof. Henry F. Linscott, University of North Carolina, Chapel Hill, N. C. 1896.
Prof. Gonzalez Lodge, Bryn Mawr College, Bryn Mawr, Pa. 1888.
Prof. George D. Lord, Dartmouth College, Hanover, N. H. 1887.
D. O. S. Lowell, Roxbury Latin School, Boston, Mass. 1894.
Prof. Frederick Lutz, Albion College, Albion, Mich. 1883.
A. H. Mabley, 45 Oakdale St., Cleveland, O. 1894.
Chancellor George E. MacLean, University of Nebraska, Lincoln, Neb. 1891.
Miss Grace H. Macurdy, Vassar College, Poughkeepsie, N. Y. 1894.
Prof. H. W. Magoun, Redfield College, Redfield, S. D. 1891.
Prof. J. H. T. Main, Iowa College, Grinnell, Ia. 1891.
Prof. J. Irving Manatt, Brown University, Providence, R. I. 1875.

Prof. John M. Manly, University of Chicago, Chicago, Ill. 1896.
Prof. F. A. March, Lafayette College, Easton, Pa. 1869.
Prof. F. A. March, Jr., Lafayette College, Easton, Pa. 1884.
John L. Margrander, 293 North Ave., Rochester, N. Y. 1896.
Prof. Allan Marquand, Princeton University, Princeton, N. J. 1891.
Prof. C. B. Martin, Oberlin College, Oberlin, O. 1895.
Prof. Winfred R. Martin, Trinity College, Hartford, Conn. 1879.
Miss Ellen F. Mason, 1 Walnut St., Boston, Mass. 1885.
Dr. Maurice W. Mather, Harvard University, Cambridge, Mass. (13 Mt. Auburn St.). 1894.
W. Gordon McCabe, University School, Richmond, Va. 1876.
Dr. Nelson G. McCrea, Columbia University, New York, N. Y. 1890.
Prof. J. H. McDaniels, Hobart College, Geneva, N. Y. 1871.
Prof. George F. McKibben, Denison University, Granville, O. 1885.
Miss Harriet E. McKinstry, Lake Erie Female Seminary, Painesville, O. 1881.
Prof. H. Z. McLain, Wabash College, Crawfordsville, Ind. 1884.
Prof. W. J. McMurtry, Yankton College, Yankton, S. D. 1893.
James D. Meeker, Hotchkiss School, Lakeville, Conn. 1897.
Prof. Frank Ivan Merchant, University of South Dakota, Vermillion, S. D. 1898.
Prof. Elmer T. Merrill, Wesleyan University, Middletown, Conn. 1883.
Prof. William A. Merrill, University of California, Berkeley, Cal. 1886.
Prof. Charles L. Michener, Penn College, Oskaloosa, Ia. 1895.
Prof. C. W. E. Miller, Johns Hopkins University, Baltimore, Md. 1892.
Dr. Richard A. Minckwitz, Central High School, Kansas City, Mo. 1895.
Charles A. Mitchell, University School, Cleveland, O. 1893.
Prof. Clifford H. Moore, University of Chicago, Chicago, Ill. 1889.
Prof. Frank G. Moore, Dartmouth College, Hanover, N. H. 1888.
Prof. George F. Moore, Theological Seminary, Andover, Mass. 1885.
Prof. J. Leverett Moore, Vassar College, Poughkeepsie, N. Y. 1887.
Prof. Lewis B. Moore, Howard University, Washington, D. C. 1896.
Paul E. More. 1896.
Prof. James D. Morgan, Dickinson College, Carlisle, Pa. 1897.
Prof. Morris H. Morgan, Harvard University, Cambridge, Mass. (Hubbard Park). 1887.
Prof. Edward P. Morris, Yale University, New Haven, Conn. (53 Edgehill Road). 1886.
Frederick S. Morrison, Public High School, Hartford, Conn. 1890.
Prof. Lewis F. Mott, College of the City of New York, N. Y. 1898.
Prof. George F. Mull, Franklin and Marshall College, Lancaster, Pa. 1896.
Prof. Augustus T. Murray, Leland Stanford Jr. University, Stanford University, Cal. 1887.
Prof. Wilfred P. Mustard, Haverford College, Haverford, Pa. 1892.
Prof. Francis Philip Nash, Hobart College, Geneva, N. Y. (252 Beacon St., Boston, Mass.). 1872.
Dr. Barker Newhall, Kenyon College, Gambier, O. 1891.
Prof. Frank W. Nicolson, Wesleyan University, Middletown, Conn. 1888.

Prof. Edward North, Hamilton College, Clinton, [illegible] 1871.

Prof. Richard Norton, American [illegible] Rome, Italy, 1867.

Prof. Hanns Oertel, Yale University, New Haven, Conn. [illegible] 1892.

Prof. Edward T. Owen, [illegible] 1890.

Prof. W. B. Owen, Lafayette College, [illegible]

Prof. William [illegible] 1872.

Prof. Arthur H. Palmer, Yale University, New Haven, Conn. [illegible] Mansfield St., 1885.

Dr. William F. Palmer, West [illegible]

Charles P. Parker, Harvard University, Cambridge, Mass. [illegible] Shepard St., 1884.

Dr. W. H. Parks, [illegible] Paris, France, 1888.

Dr. James M. Paton, Wesleyan University, [illegible] 1887.

Dr. Charles Pea[illegible] Mass. [illegible]

Prof. Ernest M. Pease, [illegible] University, Stanford University, Cal. 1887.

Prof. Harry Thurston Peck, Columbia University, New York, N. Y. 1887.

Prof. Tracy Peck, American [illegible] Rome, Italy, 1871.

Miss Frances Pellett, [illegible] Binghamton, N. Y. [illegible]

Prof. Emma M. Perkins, Western Reserve University (College for Women), Cleveland, O. 1892.

Prof. Bernadotte Perrin, Yale University, New Haven, Conn. (130 Farnam Hall), 1879.

Prof. Edward E. Perry, Columbia University, New York, N. Y. (133 East 55th St.), 1882.

Prof. William E. Peters, University of Virginia, Charlottesville, Va. 1892.

Prof. John Pollard, University of Missouri, Columbia, Mo. 1893.

Dr. William Taggard Piper, [illegible] Brattle St., Cambridge, Mass. 1885.

Prof. Samuel Ball Platner, Adelbert College of Western Reserve University, Cleveland, O. 1885.

Prof. William Carey Poland, Brown University, Providence, R. I. (53 Lloyd St.), 1872.

Prof. John Pollard, Richmond College, Richmond, Va. 1892.

Prof. Samuel Porter, Calvaria College, Washington, D. C. 1869.

Prof. William Porter, Beloit College, Beloit, Wis. 1888.

Prof. Edwin Post, De Pauw University, Greencastle, Ind. 1886.

Prof. Franklin H. Potter, University of Iowa, Iowa City, Ia. 1898.

Prof. L. S. Potwin, Adelbert College of Western Reserve University, Cleveland, O. (2108 Euclid Ave.), 1881.

Henry Preble, 42 Stuyvesant Place, New Brighton, Staten Island, N. Y. 1882.

William K. Prentice, Princeton University, Princeton, N. J. 1895.

Prof. Ferris W. Price, Swarthmore College, Swarthmore, Pa. 1895.

Prof. Thomas R. Price, Columbia University, New York, N. Y. (203 West 45th St.), 1880.

Prof. Benjamin F. Prince, Wittenberg College, Springfield, O. 1894.

Prof. M. M. Ramsey, Columbian University, Washington, D. C. 1894.

Prof. John W. Redd, Centre College, Danville, Ky. 1885.

Prof. Horatio M. Reynolds, Yale University, New Haven, Conn. (213 Durfee Hall). 1884.
Prof. Leon J. Richardson, University of California, Berkeley, Cal. 1895.
Dr. Ernst Riess, Manhattan College, New York, N. Y. (2293 Seventh Ave.). 1895.
Prof. Edmund Y. Robbins, Princeton University, Princeton, N. J. 1895.
Dr. Arthur W. Roberts, William Penn Charter School, Philadelphia, Pa. 1884.
Harley F. Roberts, Yale University, New Haven, Conn. (267 Lawrance Hall). 1888.
Principal Oscar D. Robinson, High School, Albany, N. Y. 1896.
Prof. W. A. Robinson, Lehigh University, So. Bethlehem, Pa. 1888.
Prof. Joseph C. Rockwell, University of California, Berkeley, Cal. 1896.
Prof. F. E. Rockwood, Bucknell University, Lewisburg, Pa. 1885.
Alfred G. Rolfe, High School, Pottstown, Pa. 1895.
Prof. John C. Rolfe, University of Michigan, Ann Arbor, Mich. (602 Monroe St.). 1890.
Dr. Julius Sachs, Classical School, 38 West Fifty-ninth St., New York, N. Y. 1875.
Benjamin H. Sanborn, Wellesley, Mass. 1890.
Prof. Myron R. Sanford, Middlebury College, Middlebury, Vt. 1894.
Joseph H. Sawyer, Williston Seminary, Easthampton, Mass. 1897.
Prof. W. S. Scarborough, Wilberforce University, Wilberforce, O. 1882.
Prof. H. Schmidt-Wartenberg, University of Chicago, Chicago, Ill. 1894.
Vice-Chanc. Henry A. Scomp, American Temperance University, Harriman, Tenn. 1897.
Dr. Charles P. G. Scott, Radnor, Pa. 1880.
Edmund D. Scott, Holyoke High School, P.O. Box 578, Holyoke, Mass. 1894.
Prof. John Adams Scott, Northwestern University, Evanston, Ill. 1898.
Prof. Henry S. Scribner, Western University of Pennsylvania, Allegheny City, Pa. 1889.
Jared W. Scudder, High School, Albany, N. Y. (117 Chestnut St.). 1897.
Dr. Helen M. Searles, Pennsylvania College for Women, Pittsburg, Pa. 1893.
Charles D. Seely, State Normal School, Brockport, N. Y. 1888.
Prof. William J. Seelye, Wooster University, Wooster, O. 1888.
Dr. J. B. Sewall, 17 Blagden St., Boston, Mass. 1871.
Prof. T. D. Seymour, Yale University, New Haven, Conn. (34 Hillhouse Ave.). 1873.
Prof. R. H. Sharp Jr., Randolph-Macon Woman's College, Lynchburg, Va. 1897.
Prof. J. A. Shaw, Highland Military Academy, Worcester, Mass. 1876.
Prof. Edward S. Sheldon, Harvard University, Cambridge, Mass. (27 Hurlburt St.). 1881.
Prof. Paul Shorey, University of Chicago, Chicago, Ill. 1887.
Prof. Edgar S. Shumway, Rutgers College, New Brunswick, N. J. 1885.
Prof. E. G. Sihler, New York University, University Heights, New York, N. Y. 1876.
Prof. M. S. Slaughter, University of Wisconsin, Madison, Wis. 1887.
Prof. Charles Forster Smith, University of Wisconsin, Madison, Wis. 1883.
Charles S. Smith, Princeton University, Princeton, N. J. 1895.
Prof. Clement L. Smith, Harvard University, Cambridge, Mass. (64 Sparks St.). 1882.

Miss Emily James Smith, Barnard College, New York, N. Y. 1894.
Prof. Josiah R. Smith, Ohio State University, Columbus, O. 1885.
Prof. Kirby F. Smith, Johns Hopkins University, Baltimore, Md. 1897.
Leigh Richmond Smith, San Jose, Cal. 1896.
Prof. Herbert Weir Smyth, Bryn Mawr College, Bryn Mawr, Pa. 1886.
George C. S. Southworth, Salem, Col. Co., O. 1883.
Prof. Edward H. Spieker, Johns Hopkins University, Baltimore, Md. 1884.
Prof. W. O. Sproull, University of Cincinnati, Cincinnati, O. (29 Mason St.). 1891.
Prof. Jonathan Y. Stanton, Bates College, Lewiston, Me. 1888.
Prof. R. B. Steele, Illinois Wesleyan University, Bloomington, Ill. 1893.
Prof. J. R. S. Sterrett, Amherst College, Amherst, Mass. 1885.
Prof. F. H. Stoddard, New York University, University Heights, New York, N. Y. 1890.
Dr. Charles W. Super, Ohio University, Athens, O. 1881.
Prof. Marguerite Sweet, Mount Holyoke College, South Hadley, Mass. 1892.
Prof. Frank B. Tarbell, University of Chicago, Chicago, Ill. 1882.
Prof. Julian D. Taylor, Colby University, Waterville, Me. 1890.
Glanville Terrell, 17 Trowbridge Place, Cambridge, Mass. 1898.
Prof. J. Henry Thayer, Harvard University, Cambridge, Mass. (67 Sparks St.). 1871.
Prof. William E. Thompson, Hamline University, Hamline, Minn. 1877.
Prof. Fitz Gerald Tisdall, College of the City of New York, N. Y. (80 Convent Ave.). 1889.
Prof. Henry A. Todd, Columbia University, New York, N. Y. 1887.
Prof. H. C. Tolman, Vanderbilt University, Nashville, Tenn. 1889.
Prof. Edward M. Tomlinson, Alfred University, Alfred, N. Y. 1885.
Edward M. Traber, State Agricultural College, Fort Collins, Colo. 1896.
Prof. J. A. Tufts, Phillips Academy, Exeter, N. H. 1898.
Prof. Milton H. Turk, Hobart College, Geneva, N. Y. 1896.
Prof. James C. Van Benschoten, Wesleyan University, Middletown, Conn. 1898.
Dr. Frank L. Van Cleef, Ithaca, N. Y. 1887.
Addison Van Name, Yale University, New Haven, Conn. (121 High St.). 1869.
Dr. W. H. Wait, University of Michigan, Ann Arbor, Mich. 1893.
Dr. John H. Walden, 13 Mt. Auburn St., Cambridge, Mass. 1889.
Prof. Arthur T. Walker, University of Kansas, Lawrence, Kan. 1895.
Dr. Alice Walton, Wellesley College, Wellesley, Mass. 1894.
Dr. Edwin G. Warner, Polytechnic Institute, Brooklyn, N. Y. 1897.
Andrew McCorrie Warren, care of Brown, Shipley & Co., Founders' Court, London. 1892.
Henry C. Warren, 12 Quincy St., Cambridge, Mass. 1880.
Prof. Minton Warren, Johns Hopkins University, Baltimore, Md. 1874.
Dr. Winifred Warren, Vassar College, Poughkeepsie, N. Y. 1897.
Pres. William E. Waters, Wells College, Aurora, N. Y. 1885.
C. R. Watson, Princeton University, Princeton, N. J. 1895.
Prof. Helen L. Webster, Wellesley College, Wellesley, Mass. 1890.
Miss Mary C. Welles, Yale University, New Haven, Conn. (33 Wall St.). 1898.
Prof. Elmer E. Wentworth, Vassar College, Poughkeepsie, N. Y. 1896.
Prof. Andrew F. West, Princeton University, Princeton, N. J. 1886.

Prof. J. H. Westcott, Princeton University, Princeton, N. J. 1891.
Prof. J. B. Weston, Christian Biblical Institute, Stanfordville, N. Y. 1869.
Prof. L. B. Wharton, College of William and Mary, Williamsburg, Va. 1888.
Albert S. Wheeler, Sheffield Scientific School, New Haven, Conn. 1871.
Prof. Benjamin I. Wheeler, Cornell University, Ithaca, N. Y. (3 South Ave.). 1879.
Prof. James R. Wheeler, Columbia University, New York, N. Y. 1885.
Prof. G. M. Whicher, Packer Collegiate Institute, Brooklyn, N. Y. 1891.
Dr. Andrew C. White, Cornell University, Ithaca, N. Y. 1886.
Prof. John Williams White, Harvard University, Cambridge, Mass. (18 Concord Ave.). 1874.
Prof. Henry C. Whiting, Dickinson College, Carlisle, Pa. 1897.
Vice-Chanc. B. Lawton Wiggins, University of the South, Sewanee, Tenn. 1892.
Prof. Alexander M. Wilcox, University of Kansas, Lawrence, Kan. 1884.
Prof. Henry D. Wild, Williams College, Williamstown, Mass. 1898.
Charles R. Williams, Indianapolis, Ind. 1887.
Dr. George A. Williams, 88 King St., Providence, R. I. 1891.
Dr. Harry Langford Wilson, Johns Hopkins University, Baltimore, Md. 1898.
Dr. J. D. Wolcott, Hotchkiss School, Lakeville, Conn. 1898.
Prof. E. L. Wood, Amherst College, Amherst, Mass. 1888.
Prof. Henry Wood, Johns Hopkins University, Baltimore, Md. 1884.
Prof. Frank E. Woodruff, Bowdoin College, Brunswick, Me. 1887.
Dr. B. D. Woodward, New York, N. Y. (462 West Twenty-second St.). 1891.
Prof. Ellsworth D. Wright, Lawrence University, Appleton, Wis. 1898.
Prof. Henry P. Wright, Yale University, New Haven, Conn. (128 York St.). 1883.
Prof. John Henry Wright, Harvard University, Cambridge, Mass. (38 Quincy St.). 1874.
Dr. Clarence H. Young, Columbia University, New York, N. Y. (308 West 58th St.). 1890.
Prof. A. C. Zenos, McCormick Theological Seminary, Chicago, Ill. 1889.

[Number of Members, 466.]

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Philadelphia, Pa.: The Mercantile Library.
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Bodleian Library, Oxford.
University Library, Cambridge, England.
Advocates' Library, Edinburgh, Scotland.
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Asiatic Society of Bengal, Calcutta.
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Société Asiatique, Paris, France.
Athénée Oriental, Louvain, Belgium.
Curatorium of the University, Leyden, Holland.
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Library of the University of Bonn.

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Library of the University of Königsberg.
Library of the University of Leipsic.
Library of the University of Tübingen.
Imperial Ottoman Museum, Constantinople.

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[Number of foreign institutions 41.]

TO THE FOLLOWING FOREIGN JOURNALS THE TRANSACTIONS AND ANNUALS ARE SENT, GRATIS

Athenæum, London.
Classical Review, London.
Revue Critique, Paris.
Revue de Philologie, Paris.
Revue des Revues (Prof. J. Keelhoff, Rue de la petite course 14, Antwerp, Belgium)
Société de Linguistique, à la Sorbonne, Paris.
Berliner Philologische Wochenschrift, Berlin.
Deutsche Litteraturzeitung, Berlin.
Indogermanische Forschungen (K. J. Trübner, Strassburg)
Literarisches Centralblatt, Leipsic.
Neue Philologische Rundschau, Gotha (F. A. Perthes).
Wochenschrift für klassische Philologie, Berlin.
Rivista di Filologia, Turin (Ermanno Loescher).

[Total (466 + 65 + 41 + 1 + 15) = 588.]

CONSTITUTION

OF THE

AMERICAN PHILOLOGICAL ASSOCIATION.

ARTICLE I. — NAME AND OBJECT.

1. This Society shall be known as "The American Philological Association."

2. Its object shall be the advancement and diffusion of philological knowledge.

ARTICLE II. — OFFICERS.

1. The officers shall be a President, two Vice-Presidents, a Secretary and Curator, and a Treasurer.

2. There shall be an Executive Committee of ten, composed of the above officers and five other members of the Association.

3. All the above officers shall be elected at the last session of each annual meeting.

ARTICLE III. — MEETINGS.

1. There shall be an annual meeting of the Association in the city of New York, or at such other place as at a preceding annual meeting shall be determined upon.

2. At the annual meeting, the Executive Committee shall present an annual report of the progress of the Association.

3. The general arrangements of the proceedings of the annual meeting shall be directed by the Executive Committee.

4. Special meetings may be held at the call of the Executive Committee, when and where they may decide.

ARTICLE IV. — MEMBERS.

1. Any lover of philological studies may become a member of the Association by a vote of the Executive Committee and the payment of five dollars as initiation fee, which initiation fee shall be considered the first regular annual fee.

2. There shall be an annual fee of three dollars from each member, failure in payment of which for two years shall *ipso facto* cause the membership to cease.

3. Any person may become a life member of the Association by the payment of fifty dollars to its treasury, and by vote of the Executive Committee.

ARTICLE V. — SUNDRIES.

1. All papers intended to be read before the Association must be submitted to the Executive Committee before reading, and their decision regarding such papers shall be final.

2. Publications of the Association, of whatever kind, shall be made only under the authorization of the Executive Committee.

ARTICLE VI. — AMENDMENTS.

Amendments to this Constitution may be made by a vote of two-thirds of those present at any regular meeting subsequent to that in which they have been proposed.

AMERICAN PHILOLOGICAL ASSOCIATION

(ORGANIZED 1869).

PRESIDENT.

1869–1870	William D. Whitney.
1870–1871	Howard Crosby.
1871–1872	William W. Goodwin.
1872–1873	Asahel C. Kendrick.
1873–1874	Francis A. March.
1874–1875	J. Hammond Trumbull.
1875–1876	Albert Harkness.
1876–1877	S. S. Haldeman.
1877–1878	B. L. Gildersleeve.
1878–1879	Jotham B. Sewall.
1879–1880	Crawford H. Toy.
1880–1881	Lewis R. Packard.
1881–1882	Frederic D. Allen.
1882–1883	Milton W. Humphreys.
1883–1884	Martin Luther D'Ooge.
1884–1885	William W. Goodwin.
1885–1886	Tracy Peck.
1886–1887	Augustus C. Merriam.
1887–1888	Isaac H. Hall.
1888–1889	Thomas D. Seymour.
1889–1890	Charles R. Lanman.
1890–1891	Julius Sachs.
1891–1892	Samuel Hart.
1892–1893	William Gardner Hale.
1893–1894	James M. Garnett.
1894–1895	John Henry Wright.
1895–1896	Francis A. March.
1896–1897	Bernadotte Perrin.
1897–1898	Minton Warren.
1898–1899	Clement L. Smith.

SECRETARY AND CURATOR.[1]

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1873–1878	Samuel Hart.
1878–1879	Thomas C. Murray.
1879–1884	Charles R. Lanman.
1884–1889	John Henry Wright.
1889–1899	Herbert Weir Smyth.

TREASURER.

1869–1873	J. Hammond Trumbull.
1873–1875	Albert Harkness.
1875–1883	Charles J. Buckingham.
1883–1884	Edward S. Sheldon.
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1889–1899	Herbert Weir Smyth.

[1] The offices of *Secretary* and *Treasurer* were united in 1884; and in 1891–1892 the title *Curator* was allowed to lapse.

PUBLICATIONS OF THE ASSOCIATION.

THE annually published "Proceedings" of the American Philological Association contain an account of the doings at the annual meeting, brief abstracts of the papers read, reports upon the progress of the Association, and lists of its officers and members.

The annually published "Transactions" give the full text of such articles as the Executive Committee decides to publish. The Proceedings are bound with them as an Appendix.

The following tables show the authors and contents of the volumes of Transactions thus far published: —

1869–1870. — Volume I.

Hadley, J.: On the nature and theory of the Greek accent.

Whitney, W. D.: On the nature and designation of the accent in Sanskrit.

Goodwin, W. W.: On the aorist subjunctive and future indicative with ὅπως and οὐ μή.

Trumbull, J. Hammond: On the best method of studying the North American languages.

Haldeman, S. S.: On the German vernacular of Pennsylvania.

Whitney, W. D.: On the present condition of the question as to the origin of language.

Lounsbury, T. R.: On certain forms of the English verb which were used in the sixteenth and seventeenth centuries.

Trumbull, J. Hammond: On some mistaken notions of Algonkin grammar, and on mistranslations of words from Eliot's Bible, etc.

Van Name, A.: Contributions to Creole Grammar.

Proceedings of the preliminary meeting (New York, 1868), of the first annual session (Poughkeepsie, 1869), and of the second annual session (Rochester, 1870).

1871. — Volume II.

Evans, E. W.: Studies in Cymric philology.

Allen, F. D.: On the so-called Attic second declension.

Whitney, W. D.: Strictures on the views of August Schleicher respecting the nature of language and kindred subjects.

Hadley, J.: On English vowel quantity in the thirteenth century and in the nineteenth.

March, F. A.: Anglo-Saxon and Early English pronunciation.

Bristed, C. A.: Some notes on Ellis's Early English Pronunciation.

Trumbull, J. Hammond: On Algonkin names for man.

Greenough, J. B.: On some forms of conditional sentences in Latin, Greek, and Sanskrit.

Proceedings of the third annual session, New Haven, 1871.

1872. — Volume III.

Evans, E. W.: Studies in Cymric philology.

Trumbull, J. Hammond: Words derived from Indian languages of North America.

Hadley, J.: On the Byzantine Greek pronunciation of the tenth century, as illustrated by a manuscript in the Bodleian Library.

Stevens, W. A.: On the substantive use of the Greek participle.

Bristed, C. A.: Erroneous and doubtful uses of the word *such*.

Hartt, C. F.: Notes on the Lingoa Geral, or Modern Tupí of the Amazonas.

Whitney, W. D.: On material and form in language.

March, F. A.: Is there an Anglo-Saxon language?

March, F. A.: On some irregular verbs in Anglo-Saxon.

Trumbull, J. Hammond: Notes on forty versions of the Lord's Prayer in Algonkin languages.

Proceedings of the fourth annual session, Providence, 1872.

1873. — Volume IV.

Allen, F. D.: The Epic forms of verbs in *δω*.

Evans, E. W.: Studies in Cymric philology.

Hadley, J.: On Koch's treatment of the Celtic element in English.

Haldeman, S. S.: On the pronunciation of Latin, as presented in several recent grammars.

Packard, L. R.: On some points in the life of Thucydides.

Goodwin, W. W.: On the classification of conditional sentences in Greek syntax.

March, F. A.: Recent discussions of Grimm's law.

Lull, E. P.: Vocabulary of the language of the Indians of San Blas and Caledonia Bay, Darien.

Proceedings of the fifth annual session, Easton, 1873.

1874. — Volume V.

Tyler, W. S.: On the prepositions in the Homeric poems.

Harkness, A.: On the formation of the tenses for completed action in the Latin finite verb.

Haldeman, S. S.: On an English vowel-mutation, present in *cag*, *keg*.

Packard, L. R.: On a passage in Homer's Odyssey (λ 81–86).

Trumbull, J. Hammond: On numerals in American Indian languages, and the Indian mode of counting.

Sewall, J. B.: On the distinction between the subjunctive and optatives modes in Greek conditional sentences.

Morris, C. D.: On the age of Xenophon at the time of the Anabasis.

Whitney, W. D.: *Φύσει* or *θέσει* — natural or conventional?

Proceedings of the sixth annual session, Hartford, 1874.

1875. — Volume VI.

Harkness, A.: On the formation of the tenses for completed action in the Latin finite verb.

Haldeman, S. S.: On an English consonant-mutation, present in *proof, prove.*

Carter, F.: On Begemann's views as to the weak preterit of the Germanic verbs.

Morris, C. D.: On some forms of Greek conditional sentences.

Williams, A.: On verb-reduplication as a means of expressing completed action.

Sherman, L. A.: A grammatical analysis of the Old English poem "The Owl and the Nightingale."

Proceedings of the seventh annual session, Newport, 1875.

1876. — Volume VII.

Gildersleeve, B. L.: On εἰ with the future indicative and ἐάν with the subjunctive in the tragic poets.

Packard, L. R.: On Grote's theory of the structure of the Iliad.

Humphreys, M. W.: On negative commands in Greek.

Toy, C. H.: On Hebrew verb-etymology.

Whitney, W. D.: A botanico-philological problem.

Goodwin, W. W.: On *shall* and *should* in protasis, and their Greek equivalents.

Humphreys, M. W.: On certain influences of accent in Latin iambic trimeters.

Trumbull, J. Hammond: On the Algonkin verb.

Haldeman, S. S.: On a supposed mutation between *l* and *u*.

Proceedings of the eighth annual session, New York, 1876.

1877. — Volume VIII.

Packard, L. R.: Notes on certain passages in the Phaedo and the Gorgias of Plato.

Toy, C. H.: On the nominal basis on the Hebrew verb.

Allen, F. D.: On a certain apparently pleonastic use of ὡς.

Whitney, W. D.: On the relation of surd and sonant.

Holden, E. S.: On the vocabularies of children under two years of age.

Goodwin, W. W.: On the text and interpretation of certain passages in the Agamemnon of Aeschylus.

Stickney, A.: On the single case-form in Italian.

Carter, F.: On Willmann's theory of the authorship of the Nibelungenlied.

Sihler, E. G.: On Herodotus's and Aeschylus's accounts of the battle of Salamis.

Whitney, W. D.: On the principle of economy as a phonetic force.

Carter, F.: On the Kürenberg hypothesis.

March, F. A.: On dissimilated gemination.

Proceedings of the ninth annual session, Baltimore, 1877.

1878. — Volume IX.

Gildersleeve, B. L.: Contributions to the history of the articular infinitive.

Toy, C. H.: The Yoruban language.

Humphreys, M. W.: Influence of accent in Latin dactylic hexameters.

Sachs, J.: Observations on Plato's Cratylus.

Seymour, T. D.: On the composition of the Cynegeticus of Xenophon.
Humphreys, M. W.: Elision, especially in Greek.

Proceedings of the tenth annual session, Saratoga, 1878.

1879. — Volume X.

Toy, C. H.: Modal development of the Semitic verb.
Humphreys, M. W.: On the nature of caesura.
Humphreys, M. W.: On certain effects of elision.
Cook, A. S.: Studies in Heliand.
Harkness, A.: On the development of the Latin subjunctive in principal clauses.
D'Ooge, M. L.: The original recension of the De Corona.
Peck, T.: The authorship of the Dialogus de Oratoribus.
Seymour, T. D.: On the date of the Prometheus of Aeschylus.

Proceedings of the eleventh annual session, Newport, 1879.

1880. — Volume XI.

Humphreys, M. W.: A contribution to infantile linguistic.
Toy, C. H.: The Hebrew verb-termination *un*.
Packard, L. R.: The beginning of a written literature in Greece.
Hall, I. H.: The declension of the definite article in the Cypriote inscriptions.
Sachs, J.: Observations on Lucian.
Sihler, E. G.: Virgil and Plato.
Allen, W. F.: The battle of Mons Graupius.
Whitney, W. D.: On inconsistency in views of language.
Edgren, A. H.: The kindred Germanic words of German and English, exhibited with reference to their consonant relations.

Proceedings of the twelfth annual session, Philadelphia, 1880.

1881. — Volume XII.

Whitney, W. D.: On Mixture in Language.
Toy, C. H.: The home of the primitive Semitic race.
March, F. A.: Report of the committee on the reform of English spelling.
Wells, B. W.: History of the *a*-vowel, from Old Germanic to Modern English.
Seymour, T. D.: The use of the aorist participle in Greek.
Sihler, E. G.: The use of abstract verbal nouns in -σις in Thucydides.

Proceedings of the thirteenth annual session, Cleveland, 1881.

1882. — Volume XIII.

Hall, I. H.: The Greek New Testament as published in America.
Merriam, A. C.: Alien intrusion between article and noun in Greek.
Peck, T.: Notes on Latin quantity.
Owen, W. B.: Influence of the Latin syntax in the Anglo-Saxon Gospels.
Wells, B. W.: The Ablaut in English.
Whitney, W. D.: General considerations on the Indo-European case-system.

Proceedings of the fourteenth annual session, Cambridge, 1882.

1883. — Volume XIV.

Merriam, A. C.: The Caesareum and the worship of Augustus at Alexandria.
Whitney, W. D.: The varieties of predication.
Smith, C. F.: On Southernisms.
Wells, B. W.: The development of the Ablaut in Germanic.
Proceedings of the fifteenth annual session, Middletown, 1883.

1884. — Volume XV.

Goodell, T. D.: On the use of the Genitive in Sophokles.
Tarbell, F. B.: Greek ideas as to the effect of burial on the future life of the sou.
Perrin, B.: The Crastinus episode at Palaepharsalus.
Peck, T.: Alliteration in Latin.
Von Jagemann, H. C. G.: Norman words in English.
Wells, B. W.: The Ablaut in High German.
Whitney, W. D.: Primary and Secondary Suffixes of Derivation and their e changes.
Warren, M.: On Latin Glossaries. Codex Sangallensis, No. 912.
Proceedings of the sixteenth annual session, Hanover, 1884.

1885. — Volume XVI.

Easton, M. W.: The genealogy of words.
Goodell, T. D.: Quantity in English verse.
Goodwin, W. W.: Value of the Attic talent in modern money.
Goodwin, W. W.: Relation of the Πρόεδροι to the Πρυτάνεις in the Attic Βουλή
Perrin, B.: Equestrianism in the Doloneia.
Richardson, R. B.: The appeal to sight in Greek tragedy.
Seymour, T. D.: The feminine caesura in Homer.
Sihler, E. G.: A study of Dinarchus.
Wells, B. W.: The vowels *e* and *i* in English.
Whitney, W. D.: The roots of the Sanskrit language.
Proceedings of the seventeenth annual session, New Haven, 1885.

1886. — Volume XVII.

Tarbell, F. B.: Phonetic law.
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1887. — Volume XVIII.

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Index of authors, and index of subjects, Vols. I.–XX.

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Proceedings of the twenty-seventh annual session, Cleveland, 1895.

1896. — Volume XXVII.

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1897. — Volume XXVIII.

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